DOCUMENT RESUME

ED 434 850 SO 030 824

AUTHOR Ockene-Fogelman, Jackie
TITLE Ancient India Unit. Fulbright-Hays Summer Seminars Abroad, 1998 (India).
INSTITUTION United States Educational Foundation in India.
SPONS AGENCY Center for International Education (ED), Washington, DC.
PUB DATE 1998-00-00
NOTE 87p.; Accompanying slide set not available from EDRS.
PUB TYPE Guides - Classroom - Teacher (052)
EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS *Ancient History; Area Studies; *Cultural Context; Curriculum Development; Foreign Countries; Global Education; *Non Western Civilization; Secondary Education; Social Studies; Units of Study; *World History
IDENTIFIERS Fulbright Hays Seminars Abroad Program; *India; *Indian Culture

ABSTRACT

This unit of study on ancient India is geared to last about four weeks or 20 school days and is appropriate for secondary school students. The unit provides a day-by-day program, beginning with an introduction to the material on the first day which opens with an Indian poem, "Six Blind Men and the Elephant," and a slide presentation. Days 2-4 consider the Indus Valley Civilization Learning Centers; Day 5 ("Early Civilization in India) includes student preparation of a visual organizer. The topic on Day 6 is "Origins of Hinduism: Indus Valley Civilization and Aryan Invasion and the Vedas," while Day 7's topic is "Origins of Hinduism: Ascetics and the Upanishads. Days 8-9 are centered on an "Introduction to Hindu Mythology," while Days 10-11 concern the "Ramayana." Days 12-13 focus on the "6th Century B.C. Indian Movements: Jainism and Buddhism"; Day 14 features the "Caste System." Day 15 considers "Asoka: A Great Buddhist Ruler," while Day 16 considers "The Golden Age of India." Days 17-20 are concerned with "Closure." A 14-item bibliography is included, as are many illustrations and copies of the readings. (BT)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 434 850

CURRICULUM PROJECTS DEVELOPED BY 1998 SEMINAR PARTICIPANTS

ANCIENT INDIA UNIT

Jackie Ockene-Fogelman
1998 India Fulbright-Hays Participant

Submitted to

Educational Resources Information Center (ERIC), USDE

SO 030 824

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

Rosalie Gendimenico

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it

☐ Minor changes have been made to improve reproduction quality

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

By
United States Educational Foundation in India

BEST COPY AVAILABLE

ANCIENT INDIA UNIT

Jackie Ockene-Fogelman
1998 India Fulbright-Hays Participant

VARANASI – SARNATH INDIA

BEST COPY AVAILABLE

ANCIENT INDIA UNIT

Day1: ***Introduction***

A) **'Six Blind Man and the Elephant'** (attached)
- Famous Indian poem handed down from the Jain tradition
- We may grasp bits of understanding about India, but this should not be mistaken for the whole

B) Students write reflection on the moral of the story

C) **Slide Presentation** (attached)

Days 2-4: ***Indus Valley Civilization Learning Centers***

All of the following activities will be done with the students in small groups rotating through the centers.

A) **Map: 'India: The Early Cultures'** (attached)

B) **'Seal Information Sheet'** (attached)
- seals must be made in advance
- mix plaster of paris and water
- pour into an ice cube tray (not to the top) and allow to harden
- students use blunt objects to engrave (paper clips and plastic spoons work well)
- students each receive a plain seal; students will engrave their seals with a simple picture and their name; encourage them to create their own script

C) Students read from their textbook on the Indus Valley Civilization from A Message of Ancient Days. They discuss in their groups and come up with the five most important facts of the section.

D) Indian Textbooks: Students will read from Indian Sixth Grade text on the Indus Valley Civilization and compare it to the information given in their text. They will decide what the five most important facts of each section of Indian text are.
Indian Text #1: Learning History: Ancient India pages 22-33 (attached)
Indian Text #2: Ancient India pages 25-31 (attached)
Share photos of Indian Sixth Grade Student's Schoolwork.
Have students reflect: How is their study of Indian History different than your study of United States history?

E) **' A Visitor Returns from Mohenjo-Daro and Harappa'** (attached)
Students will read the excerpt and answer the following questions:
1) List three of the "wonders" seen and described by the traveler Mohenjo-Daro and Harappa. In each case, explain why the traveler considered it so outstanding or unusual.

2) What surprised you about Mohenjo Daro and Harappa?
3) How did this culture compare and contrast with the culture of Mesopotamia?

F) 1) **Archaeological Evidence** (attached)
Students make predictions by studying drawings of artifacts from the Indus Valley Area.
2) Students look at the drawing of '**Early Civilization in India**' and see how predictions compare.

Day 5 ***'Early Civilization in India' Visual Organizer***

Students make a Visual Organizer based on the last weeks research on 11 X 14 paper.

Early Civiliz ation in India	
Geography	Agriculture
City Planning	Culture

- Have students put a picture and three complete sentences in each box reflecting what they have learned about each area of the Indus Valley Civilization.

Day 6: ***'Origins of Hinduism: Indus Valley Civilization and Aryan Invasion and the Vedas'*** (attached)

Day 7: ***'Origins of Hinduism: Ascetics and the Upanishads'*** (attached)

Days 8-9: ***'Introduction to Hindu Mythology'***

A) introduce students to the trinity of gods using overhead transparencies (attached)

Brahma	Vishnu	Shiva
Creator	Preserver	Destroyer
4 heads (quarters of earth)	upholder of Dharma	also known as liberator
wisdom	4 arms	

B) have students make a picture dictionary
   - dictionary needs 8 gods/goddesses
   - Trinity required
   - choose 5 others: Rama, Krishna, Ganesh, Lakshmi, Sarasvati, Paravati, Durga, Kali, Hanuman, Ravanna, or Sita

C) **'Hindu Beliefs: Dharma, Karma, Samsara, and Moksha'** (attached)

Days10-11: ***'Ramayana'***

A) Introduce students to the Ramayana by reading a comic book version: **'Rama'**

B) Students read abbreviated version (attached)

C) Students answer questions for understanding; jigsaw for groups

D) Groups act out parts of the Ramayana

Days 12-13: ***'6th Century B.C. Indian Movements: Jainism and Buddhism'***

A) Jainism
   - goal to purify the soul and prevent attachment of any new karma
   - teacher Mahavira taught: reverence for all forms of life, strict code of vegetarianism, importance of asceticism, non-violence, and opposition to war

B) Buddhism
   - less extreme than Jainism
   - Middle Path: a path of neither the extreme pleasure nor of austerity
   - Eightfold Path
   - Right Speech
   - Right Action
   - Right Work
   - Right Effort (be determined to cleanse the mind)
   - Right Mindfulness (aware of what doing)
   - Right Concentration (meditate)
   - Right Thought
   - Right Understanding (understanding the Four Noble Truths)
   - Four Noble Truths
     - Life is full of suffering
     - Suffering caused be desire
     - Possible to end suffering when end desire
     - Attain state of desirelessness by the practice of following the Eightfold Path

C) **'Dharma Wheel'** (attached)
Have students use the wheel as a tool to remember the Eightfold Path

D) **'The Eightfold Path: Personal Response'** (attached)
Have students do individually. Then they will share their responses with their group/class.

D) Venn Diagram Comparing and Contrasting Jainism and Buddhism

E) Poster with main ideas of each movement

Day 14: ***'Caste System'***

A) **'Bronze Age Vedic Poem'** (attached)

B) Discuss Poem with overhead of human outline (attached)

C) With students, make lists of advantages/ disadvantages of caste

Day 15: ***'Asoka: A Great Buddhist Ruler'***

A) Read text from A Message of Ancient Days

B) Students read play **'Asoka and the Mauryan Empire'** (attached)

C) Students create a web of Asoka's accomplishments

D) Students write a column edict as Asoka with examples of his just laws

Day 16: ***'The Golden Age of India'***

A) Read text from A Message of Ancient Days

B) Worksheet **'The Golden Age'** (attached)

Days17-20: ***'Closure'***

A) Show scenes from the film ***Gandhi*** that demonstrate the 19th/20th century movement of non-violence in India

B) Students (in groups) create poster on non-violence using images and phrases of Buddha, Mahavira, Asoka, the Mahabarta, Gandhi, Martin Luther King, and Caesar Chavez

C) Begin to bind students Indian materials into books

D) Use **'Ancient India Collage'** with groups of students to review (attached)
- Example: students identify Shiva and explain his significance

E) Vocabulary Review

F) **'Hindu Crossword Puzzle'** (attached)

G) **'Vocabulary Circle Review Game'** (attached)
Cut cards in advance and mix up. Students get in circle. Each student is given a card. A student gives a definition. The student with the correct term replies aloud. If correct, that student gives their definition. Procedure repeated until all terms and definitions given. Once completed students turn in cards. Teacher reshuffles cards. The game can be repeated. Time students to see how long it takes them to get through all of the cards and see if they can beat their time.

H) Test

BIBLIOGRAPHY

Ancient India by Anita Devraj (Sultan Chand and Sons (P) LTD, 1995.

Ancient India: The Geography, History, and Culture of Early India by Matthew T. Downey, Editor (The Consortium for History Education in the Schools, 1990).

Daughters of the Ocean: Discovering the Goddess Within by Shobita Punja (Viking, Penguin Books India, 1996).

Hindu Gods and Goddesses by A.G. Mitchell (UBS Publishers' Distributors Ltd, 1998).

A History of India for Children by Roshen Dalal (Puffin Books, 1997).

India and China: Ancient Civilization Series by Diane Sylvester (Frank Schaffer Publications, 1997).

Learning History Ancient India and River Valley Civilizations by R.L. Kharabanda (Frank Bros. and Co., 1994).

A Message of Ancient Days by Beverly J. Armento (Houghton Mifflin Co, 1991).

Rama by Pratap Mulick (India Book House Limited, 1997).

A South Asia Curriculum by Hazel Sara Greenburg (The American Forum For Global Education, 1994).

24 Exciting Plays for Ancient History Classes by Dean R. Bowman (J. Weston Walch Publisher, 1992).

World History: Book 1, Beginnings to A.D. 1200 by Robert Miltner (The Center for Learning, 1986).

World Religions by Gabriel Arquilevich (Teacher Created Materials, 1995).

World Religions by Susan Meredith (Usborne Publishing Ltd., 1995).

Six Blind Men and the Elephant

In the faraway land of India lived six blind men. One day, they decided they would like to learn about the elephant. So they went out to find one.

When they found an elephant, the first man grabbed the squirming trunk in his hand. "The elephant is just like a snake," he announced.

The second reached up to touch the ear. "Don't be silly," he said. "Even a blind man can tell the elephant is just like a fan."

"How ridiculous you both are!" said the third man as he leaned against the animal's broad side. "The elephant is exactly like a wall."

The fourth blind man grabbed hold of the elephant's swinging tail. "It is obvious the elephant is like a rope," he said.

"No, no, no," said the fifth man as he touched the elephant's sturdy leg. "The elephant is exactly like a tree."

The sixth man reached up and felt the elephant's sharp tusk. "You are all wrong," he said. "The elephant is just like a spear."

Although each blind man was partly right, all of them were wrong. They did not know that they needed to put all their discoveries together to find out what the elephant was really like.

And so, the six blind men argued loud and long, as the elephant quietly walked away.

SOURCE: Six Blind Men and the Elephant: A Pop-Up Storybook by Wayne Kalama, Ron Husband, and Karin Williams (Troll Associates, Mahwah, New Jersey, 1990)

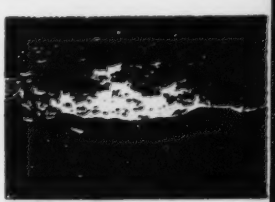
SLIDE PRESENTATION

The Land and Its Flora

2. Map-India: Physical features

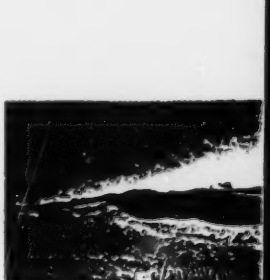
The diversity of India's geo-physical features has influenced its cultural manifestation to large extent. In the north are the Himalayan mountains, the highest ranges in the world with famous peaks like Mount Everest in Nepal and Kanchenchunga, Nanda Devi in India. Indian rivers with their innumerable tributaries form a network of waterways throughout the country. The three main rivers of the north are the Indus, Ganges and Brahmaputra which form the fertile Indo-Gangetic plain. To the west lies the Thar desert and the Gangetic -Brahmaputra delta forms rich marshlands to the east. The coastal regions run the full length east and west of the peninsular. The Andaman and Nicobar Islands in the Bay of Bengal and Lakshadweep islands in the Arabian Sea have their own ecological system. Each of the eight ecological zones of the country have their own unique flora and fauna.

5. Himalayan Range



The Himalayas are the world's highest and also the youngest mountains. They stretch eastwards from the Pamir knot across Northern India. The highest peak being Mount Everest (8848m) in Nepal. The highest peaks in India are K 2 (8610m) in the Karakoram range and Kanchenchunga (8595m). Amongst these mountains are high passes which linked India to West Asia, bringing visitors, traders, scholars and conquerors. The beautiful young range of mountains is the home of many rare and lovely birds and animals, trees, plants and flowers. Countries like Nepal, Tibet, Bhutan, found nestled and protected by these mountains have a rich cultural tradition of their own.

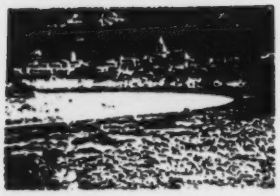
7. Thar Desert



The desert presents a dry and arid aspect of nature. The sands of the Thar desert stretch for many kilometers. Due to ecological imbalances created by man, the desert is increasing further eastwards. An interesting feature of the desert is the moving sand-dunes that shift with the wind. Even in this bare region there are amazing birds, animals and plants that are adapted to the harsh surroundings. People who live in this environment, have adapted their housing, transportation systems, food habits to suit the climate. They wear bright and many layered clothes to brush away the monotony of the sand colours and turbans or head covers to protect them from the harsh sunlight.

BEST COPY AVAILABLE

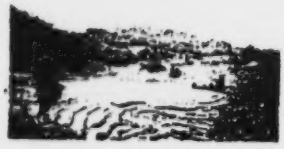
8. The River Ganges



Ganga or the Ganges is India's most sacred river. The Ganga is mentioned in early Indian literature. The river is personified as the Goddess Ganga in Hindu mythology and sculpture. This river brings fertility to the land, provides life-giving water to densely populated areas and is greatly revered. Other sacred rivers are the Narmada, the Godavari, the Krishna and the Kaveri. These rivers are a symbol of both purity and fertility. It is the River Indus that now lies mainly in Pakistan, that gave our country it name, Hindusthan, the land beyond the Indus and then India.

The Ganga has its source in the Himalayas and flows from the north in a wid easterly sweep parallel to the mountains, till it joins the Brahmaputra river and flow into the Bay of Bengal. The natural history of the Ganga can be traced from very earl times. Its fauna is mentioned in the edicts of Emperor Ashoka and in writings of Greek and Romans. It sustain many life forms, among these are the Gangetic Dolphin a uniqu freshwater relative of marine dolphins, and the gharial.

10. Paddy Fields



Ever since early nomadic communities settled down in agricultural villages and starte growing their own food, rice was cultivated in India. From the mountain valleys to th sea coasts, rice is a staple food for many Indians. The seeds are sown in floode nurseries from where the young plants are transplanted to the fields. The plants matu in 4-5 months when the grains turn golden in colour and are ready for harvesting.

15. Saffron Field

Yet another beautiful sight to behold is the flowering saffron plants of pink-purple to reddish hue. The saffron plant is known as *crocus saturus*. It is actually the saffron coloured staman of this flower that is the valuable condiment used for colour and flavour in food preparations. Traders came from far lands to India for saffron which is grown in the valleys between the hills as it prefers a cooler climate. Kashmir grows plenty of saffron.

12. Water Lily

Water Lily is found in temperate and tropical areas in white, yellow to different shades of red colours. The root stock is a thick rhizome, from which rises long stalked leaves that usually lie flat on the water surface. It grows in ponds, pools and tanks. It resembles the lotus but is smalier with fewer petals.

BEST COPY AVAILABLE

Fauna

43. Camel Fair, Rajasthan

Camels are physically well adapted to life in the desert. They can walk on hot sand as they have pads underneath their toes. They can also travel for long periods without water and survive on prickly desert vegetation. This makes them invaluable to the people of the desert as their main mode of transportation. Camel's milk is also consumed by people of the desert.

There are two species of camel in the world the Bastrian camel of Central Asia and the Arabian Camel. In India we have the Arabian Camel. Except for a few Bactrian camel in the Gobi desert and some feral animals in the Nubra valley of Ladakh there are no wild camels left in the world today. Camel like cattle have been domesticated. A huge camel fair, for the sale of camels is held during Kartik Purnima, the full moon day of the months of October -November at Pushkar in Rajasthan.

44. Bull, Gujarat

A variety of bulls are found in India, each region once had its own special breed. The bull of Gujarat has huge massive horns. The humped back bull which appears on the seals and toys of the Harappan period also come from this region. In Gujarat, as in many other parts of India a great deal of care is taken of these hard working animals. During festivals like Pongal in South India cattle are decorated with flower garlands and ribbons and worshipped, for the service they render to human beings.

51. Grey Langur

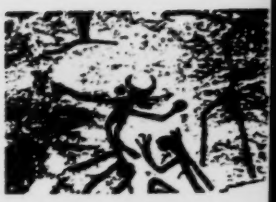
This monkey is the most common of the five species of langurs in the Indian sub-continent. They are found throughout India, ranging from the Himalayas to the sea coast.

Langurs are long tailed monkeys, as the term signifies and are distinguished from other monkeys in a variety of ways. The most prominent feature is that they lack cheek pouches for temporary storage of food. They are also called 'leaf-eaters' or leaf monkeys as they consume large quantities of leaves. Langur live in social groups, ranging from 10 to 35 individuals.

BEST COPY AVAILABLE

The Stone Age

63. Wall painting of a dancer, Bhimbetka, Madhya Pradesh



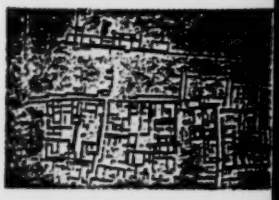
This painting depicts some celebration or ritual and is full of rhythm and movement. This is perhaps the earliest evidence of the music and dance activity in India. The masked dancer is accompanied by drum players. The kind of drum being played in this painting is 8000 years old, but similar drums can be seen in several parts of India even today.

Indus Civilization

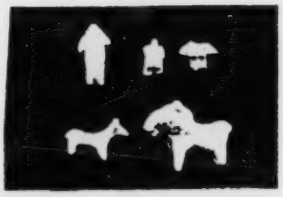
65. Map: Distribution of Indus Civilization sites

About five thousand years ago this remarkable civilization flourished across the area that covers Western Pakistan on the banks of river Indus, the whole of Punjab, part of Uttar Pradesh as well as parts of Gujarat and Rajasthan. Harappa and Mohenjodaro in Pakistan, Lothal, Surkotda in Gujarat, Kalibangan in Northern Rajasthan and Banawali in Hissar district in Haryana are important contemporary sites of this civilization. China, Egypt and Mesopotamia also had urban civilizations belonging to the same era.

66. Plan of City: Indus Civilization



One of the characteristic feature of the Indus Civilization is the construction of well planned cities with parallel roads, separate residential area, shopping centres, drainage systems and wells. The roads were broad to accommodate traffic of carts and the public. The cities were centres of trade and commerce. Food and other items were brought from neighbouring villages and distant plains.



71. Clay figures, Lothal, Gujarat

Some of the uses of the articles found in excavations are still not understood. These clay figures may have been toys, models or even used for ritual purposes. No religious building was found in any of the Indus Civilization sites, yet a number of clay figures termed by present-day historians as the 'Mother Goddess' have been found.

75. Seal : Unicorn and script Harappa, Pakistan

Many seals were found at Indus Civilization sites. These seals have an engraved picture and some writing. The script of the Indus Civilization has not yet been deciphered. Many scholars throughout the world are working on the Indus script to understand if these signs are alphabets or composite symbols expressing ideas. Once the script is deciphered we will learn alot more about the people and the culture of this ancient civilization.

The seal, like a stamp was pressed on to soft clay tablets on which it left an impression. The unicorn is a one horned mythical animal perhaps the emblem of a trader/merchant or family.

BEST COPY AVAILABLE

Trinity/Gods/Goddesses

127. Detail Vishnu Anantasheshashayee, Vishnu Temple, Deogarh, Uttar Pradesh

The sculptural panel represents Vishnu lying on the serpent Shesha, called Ananta, 'the endless one'. The image depicts Vishnu, the preserver of the universe, resting between periods of creation and destruction. He lies on the serpent on the sea of infinity.

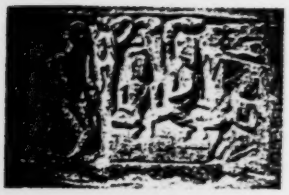
170. Nataraja, Brihadeshvara Temple, Thanjavur, Tamil Nadu.

Not only the temple, which is an excellent example of Chola architecture, but even the sculptural decoration is of very high quality. In this picture you see Shiva, as the cosmic dancer, dancing the dance of creation.

210. Ganesha, Mukteswara Temple, Bhubaneswar, Orissa

Sculptures of Ganesha, the remover of obstacles and bestower of wisdom and prosperity are found on all temples, especially those dedicated to Shiva.

Ramayana



129. Ramayana relief, Parvati Temple, Nachna, Madhya Pradesh

Rama and Lakshman are shown seated in the forest and Hanuman has come to pay his respects to them.

130. Ramayana relief, Parvati Temple, Nachna, Madhya Pradesh

Ravana, disguised as a *bhikshu*, meets Sita and kidnaps her from the forest and carries her away to Lanka.

BEST COPY AVAILABLE

134. **Seated Buddha, Mathura, Uttar Pradesh**

When Buddha is shown seated in this manner, the artist is depicting the first lesson that the Buddha delivered in the deer park of Sarnath. You can see the *dharmachakra*, the wheel of *dharma* that the Buddha set in motion with his first sermon and the deer represents the park in which he preached.

85. **Lion capital from Ashoka Stambha, Stone, Sarnath, Uttar Pradesh**

Ashoka erected stambhas or pillars throughout his kingdom to carry the message of non-violence and peace. The lion-capital of Ashoka found at Sarnath is more than two thousand years old. It was chosen as the symbol of the Indian Republic after Independence in 1947. The lion capital is now used on all Indian currency and government stamps. The lion capital has four lions which guard and watch over the four cardinal directions. Below there is a band with other Buddhist symbols such as Dharmachakra, the wheel of spiritual progress and righteousness which was also used on the Indian National flag.

BEST COPY AVAILABLE

INDIA: THE EARLY CULTURES

1. Label the following bodies of water: **Arabian Sea, Indian Ocean, Bay of Bengal** Shade the water light blue.

2. With a blue-colored pencil, trace the course of the following rivers: **Indus, Ganges, Narmada, Brahmputra, Krishna** Label them.

3. With a brown-colored pencil, mark a pointed line over the **Himalayas** and **Hindu Kush**. Label them.

4. Label the **Deccan Plateau**.

5. Label **Ceylon**.

6. Label the following cities: **Mohenjo-Daro, Harappa, Patiliputra, Ajodhya**

7. With an orange-colored pencil, trace the outer limits of the **Maurya Empire** under Osaka about 250 B.C. Label.

8. With a red-colored pencil, trace the outer limits of the **Gupta Empire** about 400 A.D. Label.

INDIA: THE EARLY CULTURES

1. Label the following bodies of water: **Arabian Sea, Indian Ocean, Bay of Bengal** Shade the water light blue.

2. With a blue-colored pencil, trace the course of the following rivers: **Indus, Ganges, Narmada, Brahmputra, Krishna** Label them.

3. With a brown-colored pencil, mark a pointed line over the **Himalayas** and **Hindu Kush**. Label them.

4. Label the **Deccan Plateau**.

5. Label **Ceylon**.

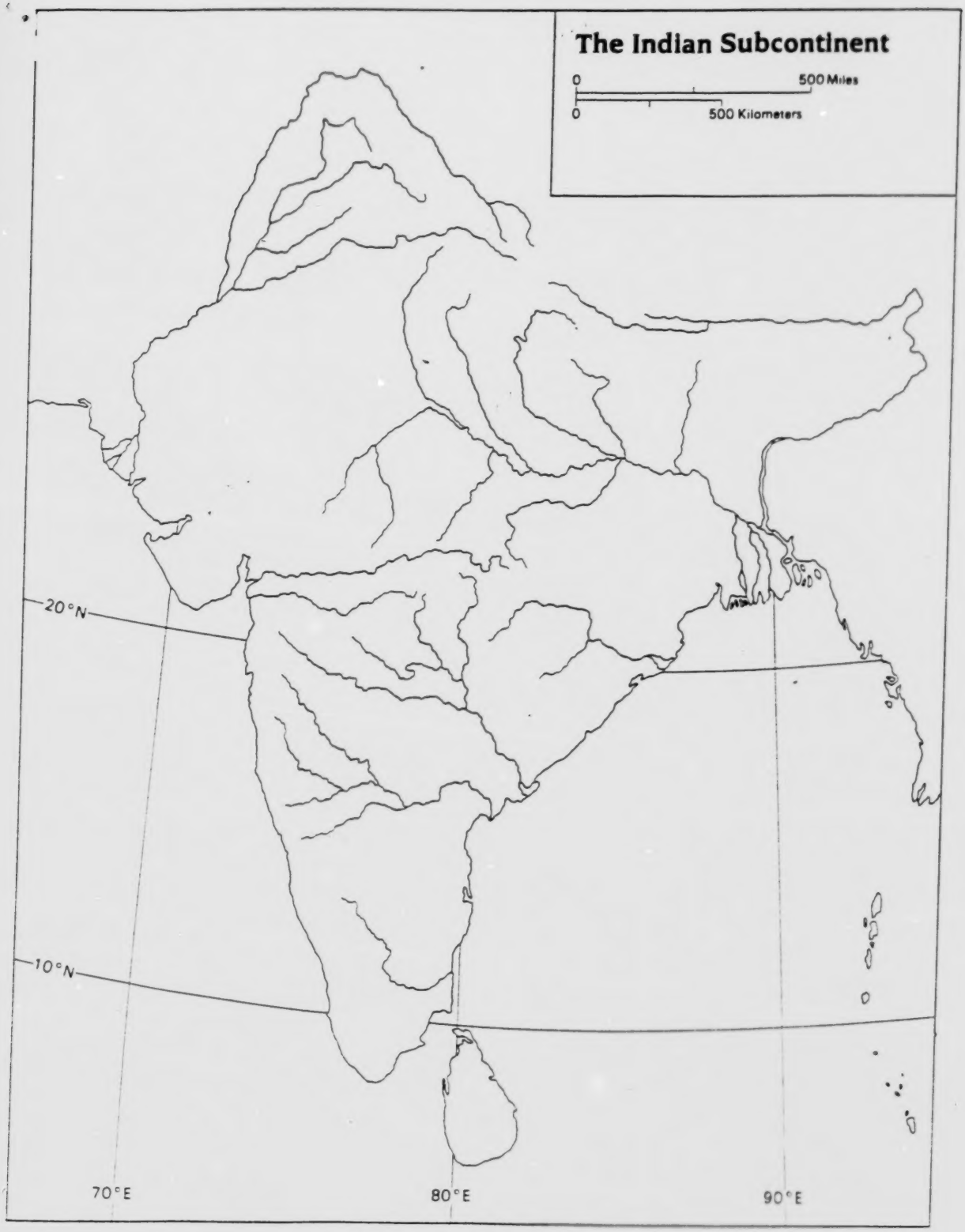
6. Label the following cities: **Mohenjo-Daro, Harappa, Patiliputra, Ajodhya**

7. With an orange-colored pencil, trace the outer limits of the **Maurya Empire** under Osaka about 250 B.C. Label.

8. With a red-colored pencil, trace the outer limits of the **Gupta Empire** about 400 A.D. Label.

Name _____

Class _____



© D.C. Heath and Company.

SEAL INFORMATION SHEET

1) Seals were flat and about 1 inch square in size.

2) About 2,000 have been found.

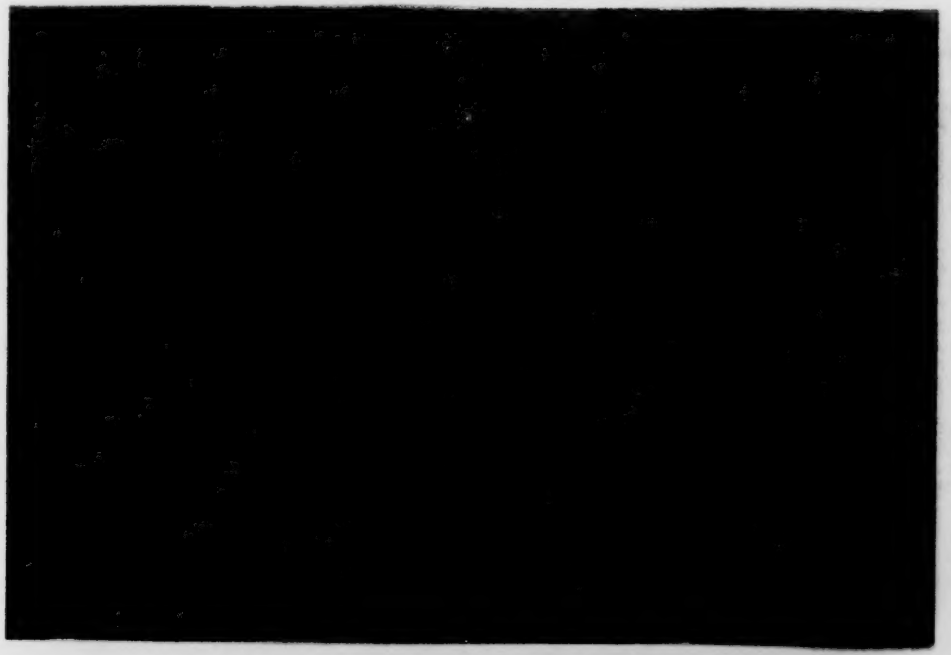
3) They were engraved with an animal and a script.

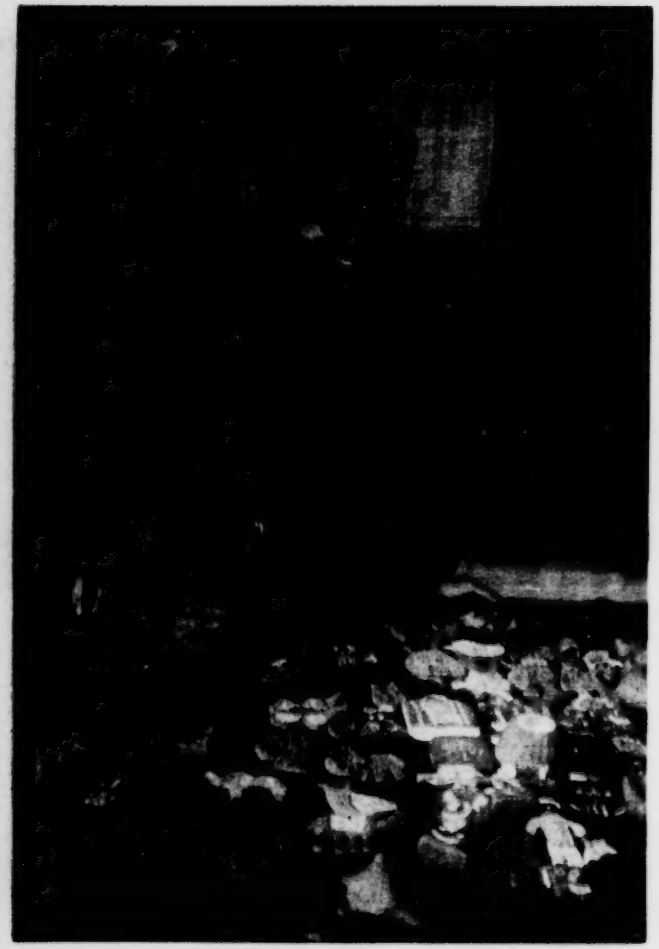
4) The "master" seal was pressed into clay producing an embossed image.

5) The script demonstrates that the Indus Valley Civilization had a system of writing.

6) The script remains undeciphered.

BEST COPY AVAILABLE





BEST COPY AVAILABLE

Unit 2—Early River Valley Civilizations

CHAPTER V

THE HARAPPAN CULTURE

Man takes to City Life: By the time we come to the Harappan Culture, we find a large number of men living in cities. These cities were generally well planned. These were often laid down in blocks, with paved or cobbled streets running between them. There was a remarkably good drainage and sewage system and a good system for water supply. The houses were built of mud bricks or burnt bricks. They were spacious, airy and hygienic. The city was surrounded by a high massive wall to defend it against enemy attacks.

With growth of production and new occupations, the need arose to sell the surplus production. The towns and cities became the centres for the sale and purchase of surplus commodities. Early cities were the centres of trade and commerce.

Social life in cities was no longer simple. There was need for cooperation and framing of rules of various kinds. A better organisation and government was becoming essential for these cities. Cities developed in many parts of the world. In India, cities first developed in the Indus Valley. Harappa and Mohenjodaro (now in Pakistan) were two very famous towns of the Chalcolithic Age. Some other towns and cities of this period have been discovered in different parts of Northern India. The life in the period is known as the civilization of the Indus Valley or Harappan Culture since the pattern of living in the cities of the period resembles that of Harappa and the Indus Valley.

At this stage, the art of writing appeared in the form of picture-writing. Figures of animals, birds, trees, and even human beings were used to communicate ideas. Writing was used by the trading class to keep records of what they bought and sold. Man made an appreciable advance in his basic needs of food, shelter and clothes. He had now more leisure. He was now attempting to satisfy the needs of his mind. He was becoming civilized.

River Valley Civilizations: All the world over, you will find that the earliest civilizations grew up in river valleys. The reason for this is that these valleys were fertile, and the rivers had an unfailing supply of water. In this rich and fertile soil, crops of all kinds could be grown. The rivers were also a means of easy and cheap travel. By means of boats, goods were carried over long distances and men could move freely from place to place.

The four earliest river valley civilizations developed in the following countries:

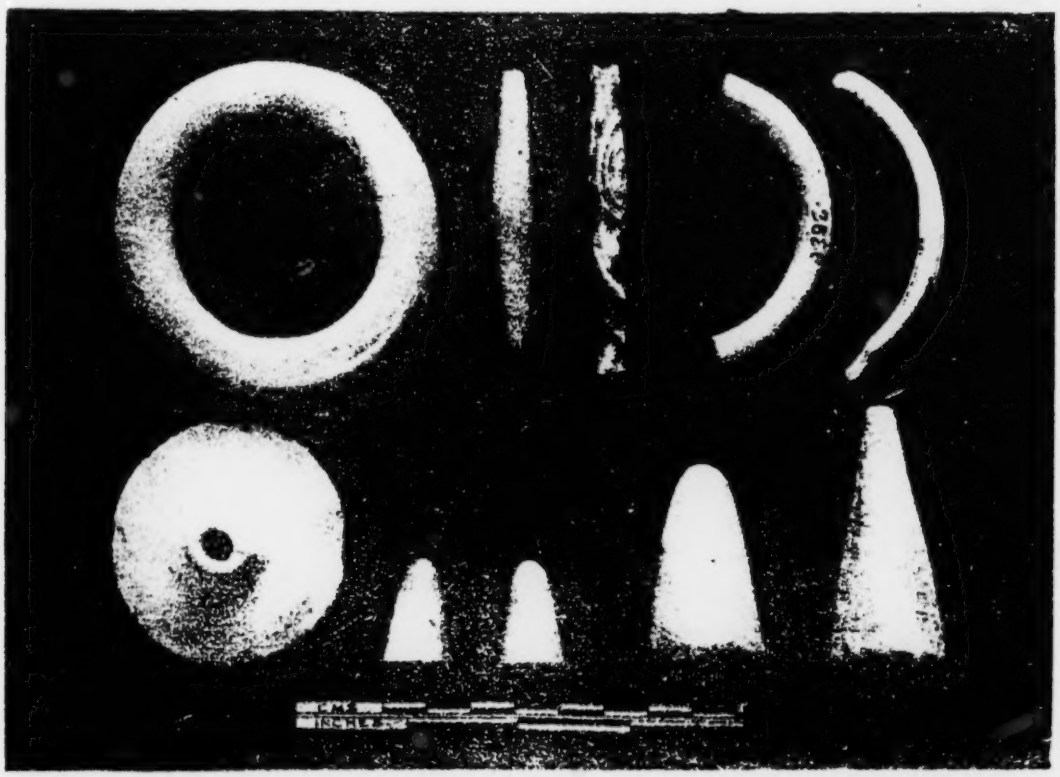
1. Egypt in the valley of the river Nile.

2. Mesopotamia in the valleys of the Tigris and the Euphrate rivers.
3. India, in the valleys of the Indus, the Ganga and the Narmada rivers.
4. China, in the valleys of the Hwang-ho, the Yangtse Kiang and the Si.

The Harappan Culture: We are now going to tell you something about the Indus Valley Civilization, also known as the Harappan Civilization, the first known civilization in India.

In the year 1921, an Indian archaeologist Dayaram Sahni found a number of seals from the ruins near the village Harappa, now in Pakistan. This led to a series of excavations by the Archaeological Department, Govt. of India to explore the ruins in the area. But what the Department unearthed was something unbelievable. A huge city was discovered hidden under the sand and bricks of Harappa. In 1922 was unearthed another large city at a place called Mohenjodaro in Sind. The department had unearthed one of the greatest civilizations in the world. During the last forty years, similar remains have been excavated at Rupar in the Punjab, at Lothal and Surkotada in Gujarat, at Kalibangan in Rajasthan, at Banwali in Haryana and at Kot Diji in Sind in Pakistan. More than fifty sites in different regions are being explored. It seems likely that many more discoveries will be made in the near future. Harappa and Mohenjodaro appear to have been the two most important cities.

Mohenjodaro Rebuilt Nine Times: It is



Harappa-Mohenjodaro Object

BEST COPY AVAILABLE

interesting to note that the great city of Mohenjodaro was destroyed completely by floods and rebuilt nine times probably once in every one hundred years. However, the rebuilt cities were exactly like the destroyed city. The reconstruction was based on the original plan.

Extent: The civilization thus unearthed has come to be known as the Indus Valley or the Harappan Civilization. Mohenjodaro and Harappa, the two cities which were first discovered, were located in the Indus Valley. Other cities excavated in different parts of Northern India also resemble them. Till recently, before these excavations were made, it was believed that the civilization was limited to the valley of the River Indus. However, we can now safely say that it extended over many parts of Northern India, Central India, Rajasthan and Western India. It was a part of the great Asian civilization which was in existence at that time. This civilization, according to scholars, is about 5000 years old. It lasted between 3000 B.C. and 1500 B.C. and covered parts of the Punjab, Sind, Baluchistan, Gujarat, Rajasthan and Uttar Pradesh. The civilization formed a triangle and had an area of about 12,99,600 square kilometres which was twice as large as that of Egypt.

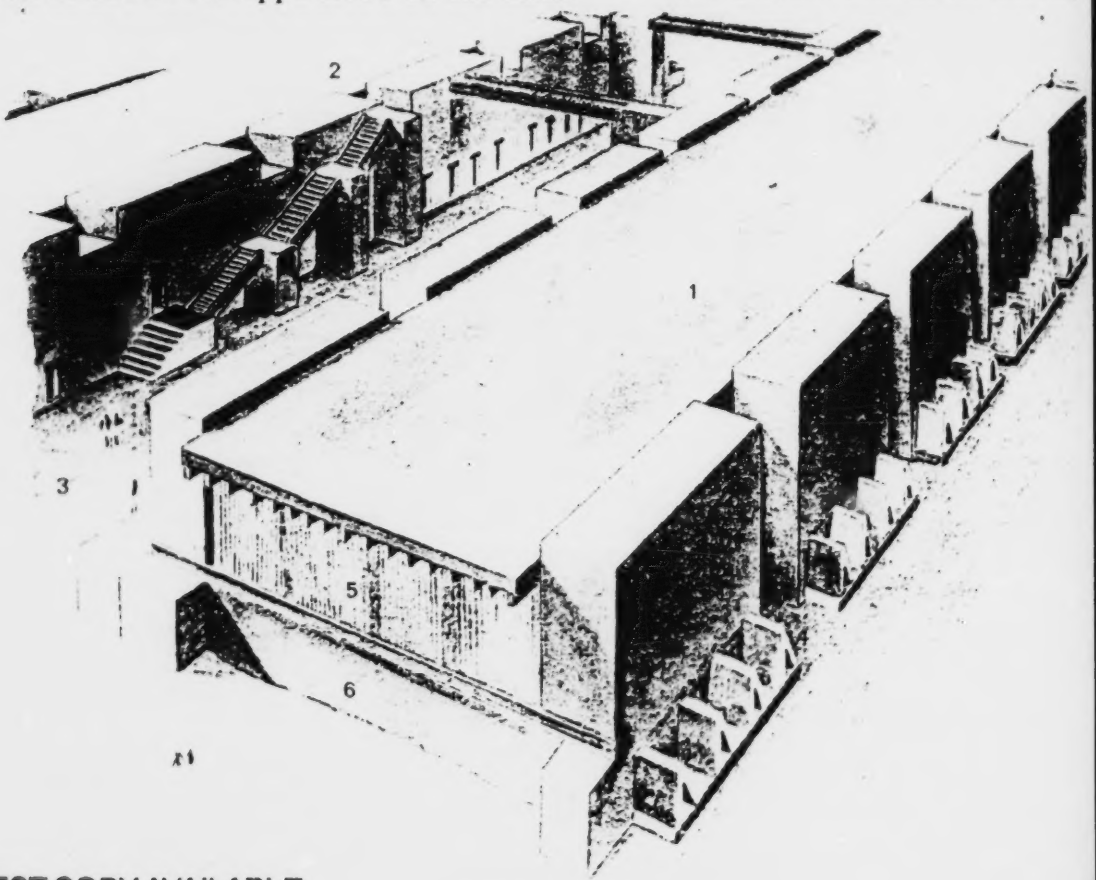
Environment: To understand properly the dawn of the Indus Valley civilization, we must be clear about the environment at that time. The conditions then were different. The northern and western parts of India and Pakistan had heavy rainfall and were covered with forests. Wild animals like the elephants, the rhinoceros and the hippopotamus roamed about in these forests. The conditions on the banks of the Indus were favourable for settlement. After the floods, the entire area was covered with fertile soil. The river was full of fish suitable for eating.

Mohenjodaro: Airview of a part of the excavated remains. Courtesy ASI

Archaeological Clues: Remains of buildings, bits of pottery, seals and terra-cotta remains are our archaeological clues for the civilization. Seals may one day throw more light; so far these have not been deciphered. A few grains of wheat and barley and tiny pieces of cloth have helped scholars to know something about their economic life. Their toys, seals and figurines give us some ideas about their art, architecture and religious beliefs.

Well-Planned Cities: We hinted at the beginning of this chapter that these ancient cities were well planned. Mohen-jodaro was situated on the banks of the River Indus. Harappa stood on the bank

Seal of Pashupati, Mohenjodaro. Courtesy



Warehouse having granaries

BEST COPY AVAILABLE

of the Ravi. We have more details about Mohenjodaro than about Harappa. The buildings were laid out in blocks. The streets were straight and wide and at right angles to each other. The main street in Mohenjodaro was 80 metres long and 10 metres wide. The houses were made of burnt bricks. They were flat-roofed. The bricks were bigger than those we use today. The houses were strongly built. They had many doors and windows in order to catch every passing breeze during the hot months. Every house had its own well, drain, bathroom and kitchen. The bathroom had a sloping floor and a drain that connected it with sewers. There was a good drainage system and an excellent water supply system. They even had a system of lighting the streets at night.

These cities were divided into two parts. The part on high ground, called the 'Citadel', contained public buildings such as granaries, the places of workshop and important factories. In Mohenjodaro, the largest building is a granary which is about 46 metres×15 metres. In the citadel of Harappa we find as many as six granaries. Each granary measured 15.23 metres×6.09 metres. These granaries lay within a few metres of the river bank. There is another structure nearby. It might have been what we would now call the Town Hall. The remains of furnaces near the workshops suggest that the metal workers produced a variety of objects in copper and bronze. The lower part of the city was where the people lived. These houses were much better than most of the houses in which the poor

Grain Mills of Harappa

live today. The town planning here was far superior to that of contemporary Mesopotamia and Egypt.

The Great Bath: The most remarkable structure in Mohenjodaro is the 'Great Bath'. It looks like a large swimming pool or bathing tank, 55 metres long and 33 metres wide. It has galleries on all four sides and has an outlet on one corner leading to a drain. There is a flight of steps at either end leading to water. The bath was probably for religious purposes.

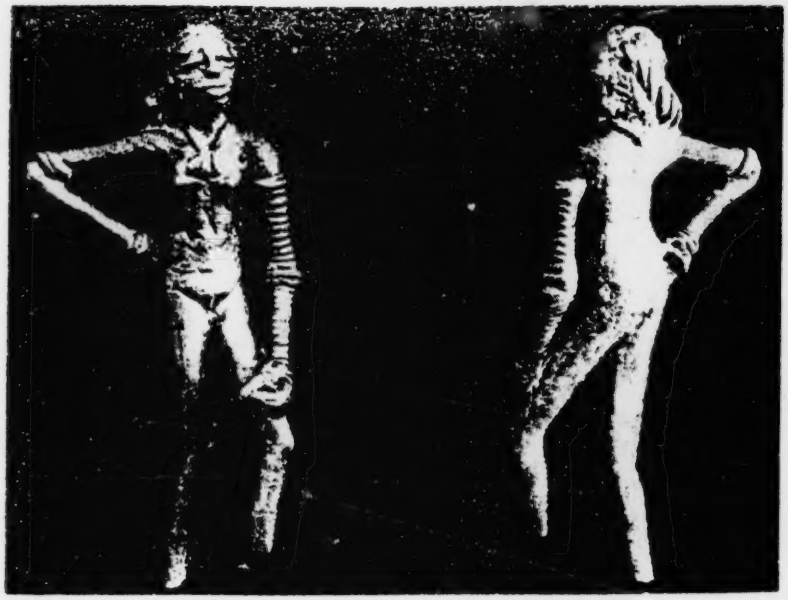
Life of the People: An interesting feature of the life of the people here is that there was practically no change during the long period of about a thousand years. They ate the same food, had the same tools, wore the same kind of clothes and lived in the same type of houses.

Food: The banks of the rivers were linked with fields. Wheat and barley were their staple food. Milk, meat, fish, dates and fruit were also a part of their diet. Sesame and mustard were used for oil. The crops provided food for the population.

Dress and Ornaments: The Indus valley people were the first people in the world to grow cotton. Spinning and weaving of cotton was common. A great number of clay spindles have been found all over the cities. The men dressed themselves in loose, unstitched cloth wrapped round their bodies. The women wore short skirts and wrapped a kind of shawl round their shoulders. The men kept their hair short and their beards well trimmed. The women had long hair and dressed it in a variety of styles. Both men and women had fondness for jewellery, such as earrings, armlets, bracelets, nose-rings, bangles, girdles, anklets, nose studs and necklaces. The jewellery was made out of gold, silver, copper, bronze, ivory or shells. Precious or semi-precious stones and porcelain were used to make beads of necklaces. Many specimens of this jewellery have been found at various places. The poor used shells and copper and silver ornaments. The women loved cosmetics and were fond of beautifying their faces. They powdered their faces, painted their lips and cheeks and blackened their eyes with collyrium (*surma*).

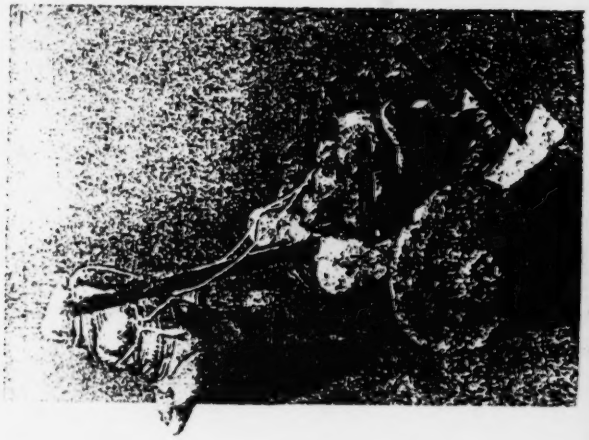
Use of Metals: The metal workers of these two cities were highly skilled artisans; they worked in copper, bronze, silver and gold. A bronze statue of a dancing girl with beautiful legs and arms was found in Mohenjodaro. It is a beautiful little piece of work. The metal workers were generally kept busy making various tools and implements such as spears, knives, arrow-heads, axes, fish-hooks and razors. Bronze razors of different patterns have been found. Iron was unknown.

Entertainments, Toys and Sculptures: Out-door games such as hunting did not interest these people. They were fond of dancing and singing and games of dice. A number of objects used in gambling have been found at various places. Toys of all kinds have been found in Mohenjodaro and Harappa. They are dolls, carts, whistles and small imaginative toys that could do all sorts of tricks. The toys were mostly made of terracotta or baked clay. The artisans made toys with detached limbs. Some of the little statues are fine works of art, quite natural and true to



Dancing Girl, Mohènjodaro. Courtesy ASI

Toy ox-cart in clay found at Mohenjodar··



Clay cart loaded with merchandise

life. They also made crude images of goddesses for worship at home. A large number of such images of the Mother Goddess have been found.

Trades and Occupations: The people of Mohenjodaro and Harappa were engaged in various trades and manufactures. They were farmers, weavers, potters, metal workers, jewellers, ivory workers, stone cutters, toymakers, and makers of seals. The farmers domesticated sheep and goats. Animals like the camel, the ass and the elephant were harnessed for carrying heavy loads. Horse seems to have been unknown. We know that trade was carried on between the Indus Valley and Mesopotamia as seals and pottery from Mohenjodaro

BEST COPY AVAILABLE

have been found in Mesopotamia. Articles from Mesopotamia have also been found in Mohenjodaro. A brisk trade existed with other countries, notably Sumeria, Iran and Afghanistan. Most of the trade was by sea and passed through the great sea port of Lothal. Traders exported wood, bales of cotton, pottery, jars and ivory. Indian merchants probably settled in these countries. The traders used a variety of weights and measures, many of which have been found during the excavations. Numerous articles used as weights have been found. In weighing, mostly 16 and its multiples were used. We have come across sticks inscribed with measure marks used for measuring articles. Trade brought wealth and luxury to the Indus Valley cities and towns.

The Harappan Script: Like the people of Mesopotamia, the Harappans invented the art of writing. The Harappan script has not been deciphered so far. The script is not alphabetical but mainly pictographic. We may call it picture writing. We have found about 350 to 400 pictographs, in the form of a picture, each letter stands for some sound, idea or object. The Harappans did not write long inscriptions. They wrote short inscriptions on seals.

Seals: The Harappan seals are among the finest examples of ancient art in the world. They are either square or rectangular and are made of baked earthen clay called terracotta. Of these, a great majority carry short inscriptions and pictures of the one-horned bull, the buffalo, the tiger, the rhinoceros, the goat and the elephant. There are other designs also. On one seal we find a horned figure sitting in a yogi's posture. On another seal, we find a figure with horns standing between the branches of a peepal tree.

Attempts have been made to decipher these seals, but not much success has been achieved so far. The seals give us some information about the life and beliefs of these people. We do not know for certain what use these seals were put to. Possibly, every merchant family had its own seal which was used to stamp articles of trade sent to other merchants. Many of the seals have small holes through which a string was passed. These were probably used as charms to guard against ill luck.

Origin of the People: A cemetery excavated at Harappa tells us something about the origin of these people. From the skulls we know, they were slender people with long heads and narrow noses like most of the people of their times in the Middle East. They are said to be of the Mediterranean type. Some have flat noses and broad lips. These resemble some of the tribal people of India of today. Another skull is like that of the people who now inhabit central and eastern Asia. They probably intermarried. Nothing can be said about their origin with certainty.

Religion: We know very little about the religious beliefs of the Indus Valley Civilization. Among the many statues and images of gods and goddesses found in Mohenjodaro, Harappa and other places, there is an image of a three-faced god, resembling Shiva or Pashupati of later Hinduism. This god is surrounded by an elephant, a tiger, a rhinoceros and

has a buffalo below his throne. Their chief goddess seems to have been Mother Earth. Images representing the goddess have also been found. Worship of trees and animals was common. There were certain trees which they treated as sacred, such as the peepal tree. The humped bull was the most important of the animals

Mother Goddess

BEST COPY AVAILABLE

who were worshipped. The animals surrounding Pashupati were also worshipped. They believed in some form of life after death. This is clear from the custom of placing items of food, utensils, ornaments and other things in the graves. They probably thought that the dead would need them in the life beyond. They did not usually burn their dead. They sometimes buried them with the bones divided up in pots.

System of Government: We do not know for certain how these ancient people were governed. Probably, they had a sort of municipal administration. There are no traces of kings and queens.

Decline of the Civilization: Our knowledge of the Indus Valley Civilization is still incomplete. It will remain so until scholars have unlocked the secret of their seals. How this great civilization came to an end, we do not know. Perhaps the great rivers, on whose banks, the towns and cities grew up, suddenly changed course or perhaps, prolonged devastating floods forced the people to abandon their towns and cities. Perhaps some disease destroyed the population or the cities might have been destroyed as a result of an attack by another community. The Indus Valley Civilization collapsed about 1500 B.C. The people seem to have moved away, probably to South India. Our people have inherited many customs and beliefs from this ancient and wonderful civilization.

The Legacy of the Civilization: The beliefs of these people became a part of Hinduism at a later stage.

1. The worship of the god Shiva, of the goddess Mother Earth and the worship of the images was later adopted by the Aryans. The peepal tree is still held sacred by the Hindus.
2. The carvings on the seals were later seen in the art of the Buddhist caves.
3. Bullock carts were later found in villages. The toys and ornaments discovered resemble those of the later times in many ways.

Contacts with the Outside World: We have no clear ideas about their contacts with the outside world. However, some scholars feel that they had trade links with the people of Mesopotamia. They probably exported cotton cloth to Mesopotamia.

THINGS TO REMEMBER

1. As time passed, men began to live in cities laid out in blocks with paved streets, good drainage and ample water supply.
2. The earliest civilizations grew up in river valleys.
3. The Indus Valley or Harappan Civilization was unearthed in 1921 at Harappa (Punjab) and in 1922 at Mohenjodaro (Sind). Similar remains were later excavated at Rupar, Lothal, Surkotada, Kalibangan, Banwali, Kot Diji and many other sites.
4. Harappa and Mohenjodaro were well-planned cities with straight and wide streets and strongly built houses. The cities were divided into two parts: the citadel and the lower part. The Great Bath is the best known structure in Mohenjodaro. Granaries were common. The citadel part of the city had many public buildings.

5. Wheat and barley were their main food. Sheep, goats and cattle gave them meat and milk. Spinning and weaving of cotton was common. The women devised a variety of hair styles. Both men and women were fond of jewellery.
6. The skilled metal-workers worked on copper, bronze, silver and gold. Toys of all kinds have been found in Mohenjodaro. The people here were farmers, weavers, potters, metal-workers, jewellers and toy-makers. Dogs, cattle and camels were domesticated. They had no knowledge of the horse.
7. Hundreds of earthen clay (terracotta) seals have been dug up. These have not been deciphered so far. When they are deciphered, they will become our main source of information about the civilization.
8. They probably worshipped the three-faced God Pashupati, Mother Earth and various animals, birds and trees.
9. Our knowledge of the civilization will remain incomplete till their script is deciphered.

THINGS TO TELL

I. *Match the contents of Column A with those of Column B:*

A	B
1. Great Bath	1. were found during Mohenjodaro excavations.
2. Terracotta seals	2. was an important sea-port.
3. Citadel	3. looks like a swimming pool.
4. Lothal	4. resembled Pashupati or Shiva.
5. Three-faced God	5. was the part of the city on high ground.

II. *Answer the following questions:*
1. Why were many early civilizations found in the river valleys?
2. Why are Mohenjodaro and Harappa called planned cities?
3. Describe briefly the lives of the people of Mohenjodaro under the following heads: (i) Dress and ornaments (ii) Trade and Commerce.
4. What do you know about the religion of the people of the Harappan Culture?
5. Name the areas where the remains of ancient Harappan Culture have been found.
6. Describe the legacy of the Harappan Culture.

III. *Some of the statements given below are true, some are false. Write 'T' against the 'true' statements and 'F' against the 'false' ones:*
1. The Indus Valley Civilization was a city civilization.
2. The cities of Mohenjodaro and Harappa had no drainage system.
3. Five thousand years ago, Rajasthan and Sind were deserts.
4. The people of Harappa traded with Mesopotamia.
5. Mohenjodaro is a city in India.
6. The people of Harappa amused themselves with gambling, music and dance.

THINGS TO DO

1. Visit a museum and study various articles of the ancient civilization of the Indus Valley. Make a list of the things you have seen.
2. Trace out a set of drawings of the Harappan Culture. Study them and find out their importance.
3. On an outline map of India, show the cities of Harappan culture which have been excavated.

LEARN THE KEY WORDS

Craft, system of government, trade, civilization, leisure, development, river valley, fertile, flood, Archaeological Department, seal, drainage, granary, Great Bath, plaything, weights and measurements, Shiva, Pashupati.

5

Indus Valley Civilisation

You have read about the tremendous changes that gradually occurred in human life. Humans had now learnt to grow food, *i.e.* the technique of agriculture. The practice of mixed farming had started. They had learnt to domesticate animals and make pottery and also knew the use of the wheel. All these developments led to a proper beginning for a civilised life. It is interesting to know that many civilisations arose in the *river valleys* at this period all over the world. In the Indian sub-continent civilisation came up near the river *Indus* and came to be known as the INDUS VALLEY CIVILIZATION. Remains of this have been found at *Harappa* and *Mohenjo-daro*. Both these famous sites are now in Pakistan.

Cities and towns

The CITIES of Harappa and Mohenjo-daro *were well laid out.* The *roads cut each other at right angles* and they were often *30 feet wide*. Thus the city was divided into large rectangular blocks—a feature not known to the other contemporary river civilisations of Mesopotamia and Egypt. The most important achievement was the *drainage system* which gives the impression of some kind of a *municipal*

Fig. 5·1. One excavated site of the Indus Valley Civilization.

organization. The *houses* had *bathrooms* which were connected by drains to the main drain. They were built of *burnt bricks* and at times were *two or more storeys high.* The rooms were generally built around a *courtyard* which was *rectangular* in shape.

Houses of different sizes have been found which gives an impression that *class differences* had started coming up in this river valley civilisation.

Some other buildings have also been discovered. Chief among them was the *citadel* which was constructed on a slightly higher ground. They look like public buildings and give the indication that some sort of *government* existed here. We also come across the *Great Bath* within the citadel at Mohenjo-daro. This was a rectangular tank 39 feet × 8 feet made with the help of burnt bricks. The Bath had steps which led to the bottom of the tank. It was also possible to clean and drain the tank when required. Apparently the Great Bath was used for some religious ritual which was of great importance to the city people.

There is also evidence of a *granary* both at Mohenjo-daro as well as at Harappa. Now that they had surplus grain with them, they wanted to store it for the future. Since money was not in use, the size and quality of various granaries would indicate the extent of property and power of the administrative organization of a particular place.

Mohenjo-daro and Harappa are not the only sites excavated. There are many more sites (about 100) in Sind, Punjab and Gujarat regions, which reveal some special features too, apart from the common ones: *Kalibangam* in Rajasthan had a citadel built on a higher mound and a lower town; some places had drains and brick houses, *e.g.*, *Chanhu-daro*. *Lothal* had a dockyard, which was connected to the Gulf of

Fig. 5·2. Remains of the Great Bath at Mohenjo-daro.

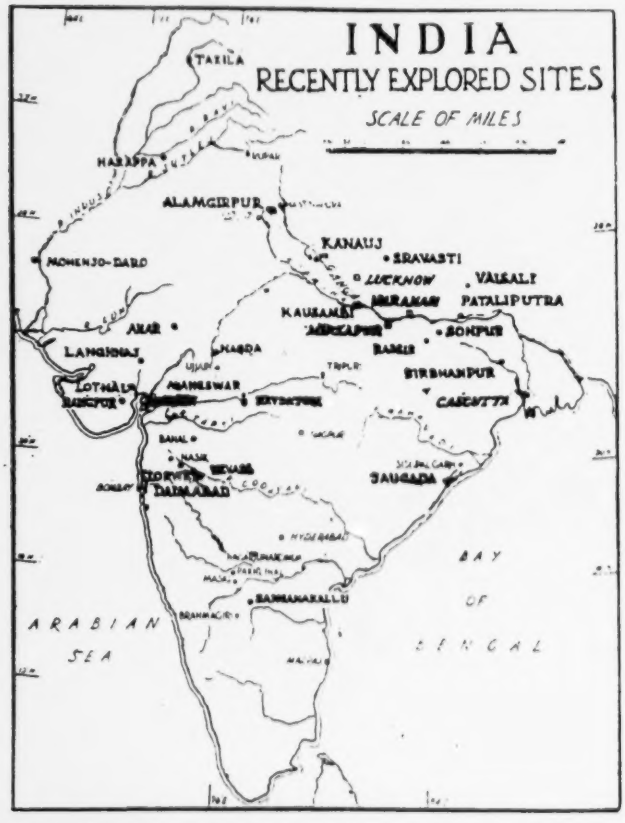


Fig. 5·3. Some sites of the Indus Valley Civilization.

BEST COPY AVAILABLE

Fig. 5·4. Reconstruction of a granary at Mohenjo-daro.

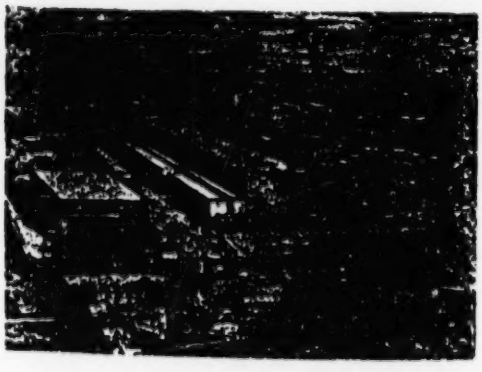


Fig. 5·5. Reconstruction of a dockyard discovered at Lothal.

Cambay. It seems that the coastal towns carried on maritime trade with West Asia. Town planning was more or less identical for all Indus Valley towns.

Seals

A great number of SEALS have been dug up from these sites. *Inscriptions* have been found on them, but the writing has not been deciphered as yet. As a result our information on the Indus Valley Civilisation is limited and restricted to excavations alone. Efforts are on to decipher the script.

Occupation

AGRICULTURE was the main occupation. It has been found that *wheat* and *barley* were the *major crops* grown there. *Mustard* was used for producing *oil*. Though *rice* was not found at Mohenjo-daro and Harappa, it was found at Lothal and Rangpur. Even though we do not have much evidence of facilities for irrigation and ploughing, it is evident that *surplus food* was grown here.

Fig. 5·6. Seals.

During the Chalcolithic Age we read about MIXED FARMING and DOMESTICATION of animals. Even in the river valley civilisations we come across domestication of animals like *cows, goats, dogs, buffaloes, elephants, humped cattle,* etc. Also hunting of animals, especially deer, was done. The Indus Valley people had produced a lot of *terracottas* of various animals, which gives us knowledge about the kinds of animals that were in existence during that period.

Terracottas have been excavated in great numbers, which shows how popular a CRAFT it was. *Animals, toys* and *cult objects,* which were meant for worship, have been found. The *potter's craft* had also made a lot of improvement. The *Wheel* was used to make *pottery*. Besides, they produced seals which were often used for teaching purposes. Another common craft was that of *making beads and jewellery with gold, silver, copper, shells* and *even semi-precious stones*. Some *statues* have also been found, the most famous being that of a dancing girl wearing a necklace and many bangles on one arm.

Harappa had TRADE links with Mesopotamia where some Harappan seals have been discovered. Small Harappan artefacts have also been found at sites in Iraq and northern Afghanistan. We do not have much evidence of trade with West Asia, though we know that Mesopotamia carried on trade in that area.

Fig. 5·7. Jewellery.

A large variety of *copper tools* have also been found, though the Indus Valley people continued to make tools of stone. At Mohenjo-daro we have come across metal tools like *flat axes, knives, spears,* etc. Copper was found and used in abundance at this time. Techniques of working on copper like hammering and casting etc. were also known. We have already seen that metals like *gold* and *silver* were used for making *ornaments.*

Religion

You would be surprised to know that even today we have much in common with the Harappan people in the field of religion. They had a *Mother Goddess* who was connected with fertility, and numerous female figures in terracotta have been found which are believed to be representing the Mother Goddess. On one of the seals is depicted a God with a head-dress consisting of horns surrounded by animals like tiger, rhinoceros, buffalo, elephant and deer. This god has been identified with *Shiva,* the *Pashupati.* We also have evidence of worship of the '*Shiva Linga*' which you must be familiar with. These Harappan deities, *i.e.*, Shiva and the Mother Goddess

Fig. 5·8. Mother Goddess.

BEST COPY AVAILABLE

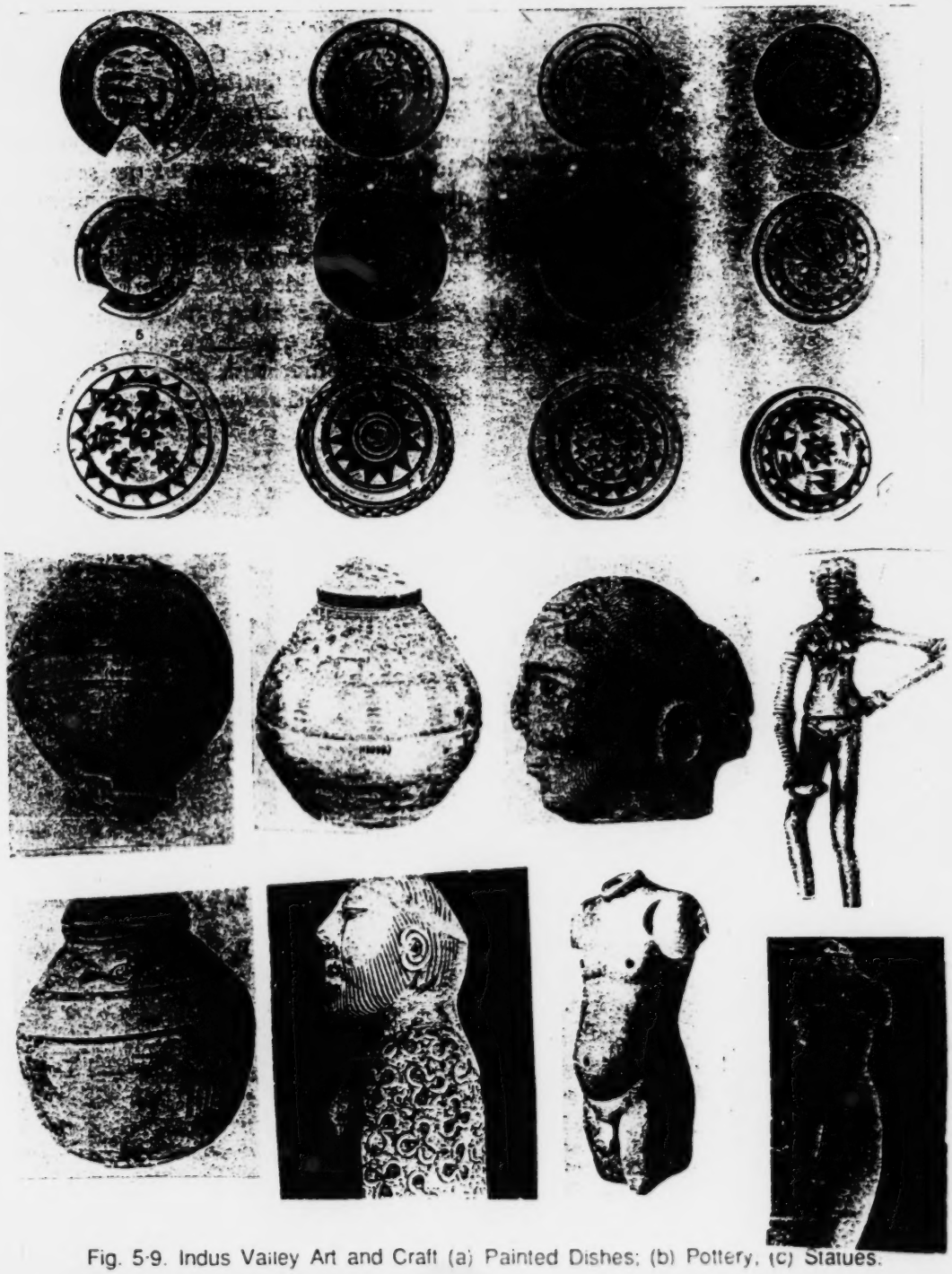


Fig. 5-9. Indus Valley Art and Craft (a) Painted Dishes; (b) Pottery, (c) Statues.

BEST COPY AVAILABLE 40

are found in the Indian religion today also. We also come across worship of nature and natural objects like the sun. trees, etc.

Decline

Why and how did the Harappan civilisation decline ? It has been learnt now that the Harappan civilisation lasted from about 2300 B.C. to about 1750 B.C. Some scholars are of the opinion that the main cause of its destruction was the continuous *flooding* of the river Indus. The rivers kept changing their course, which weakened the towns and the ever-increasing population was thus forced to move further away.

It is also believed that this civilisation declined because of *famine*. Though there is not much evidence to prove this, it is clear that something drastic must have taken place which brought to an end this flourishing civilisation.

Another important reason assigned has been the *invasion of India by the Aryans*. Their movement into India started in the 2nd millennium B.C. They came in small groups and it is quite possible that their continuous and systematic movement into India led to the total destruction of the Harappan civilisation. Evidences like burnt settlements and human skeletons indicate that the city was invaded.

On the ruins of the Harappan culture arose the Aryan culture. The Aryans were a semi-nomadic and pastoral people unlike the Harappans who had an advanced city life. You will read about the Aryans and their culture in the next chapter.

POINTS TO REMEMBER

1. Many river valley civilisations grew up all over the world during this period. In India, it flourished on the banks of the river Indus and came to be known as the Indus valley civilisation. It was very extensive geographically. Two sites, among others that have been found, are at Mohenjo-daro and Harappa. Both are in Pakistan now. In all, there are about 100 sites.
2. Both these cities were well laid out with broad roads, well planned houses, a drainage system, a citadel, a big bath, a granary, etc.
3. Seals have been discovered, but the inscriptions on them have not yet been deciphered.
4. Wheat and barley were the main crops. Mustard was used to make oil. Surplus food was grown.
5. Animals like cow, goat, etc., were domesticated. Animals like deer were hunted. Terracottas of animals were made.
6. Many crafts including pottery, making beads and jewellery with gold, silver, copper, shell and semi-precious stones, were popular.
7. Copper tools like flat axes, knives, spears, etc., have been found.
8. Shiva and Mother Goddess were worshipped. So were natural objects like the sun, trees, etc.
9. It has been estimated that the Harappan civilisation lasted from about 2300 B.C. to 1750 B.C. The main cause of the decline is believed to be the floods caused by the river Indus. Other reasons assigned to its destruction are famine and invasion by the Aryans.
10. On the ruins of the Harappan civilization settled the Aryans.

BEST COPY AVAILABLE

Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?

Worksheet 1: A Visitor Returns from Mohenjo-Daro and Harappa

(Excerpts from *The Drama of Human History*, Jean Johnson. Reprinted by permission.)

Along the Tigris River, Mesopotamia... I, Ibn Meluk, have just returned from two wonderful sites along a broad river valley. The region is called the Indus Valley and it took many months to travel there. However, it was well worth all the troubles and dangers along the path because I have seen two cities to equal the wonders here in Mesopotamia. The cities I visited were called Mohenjo-Daro and Harappa.

What wonders I viewed! Two story brick houses, public bathrooms with running water, grain storage silos, classic town planning. The streets were symmetrical and intersected at right angles running north, east, south and west. Many of the streets were very wide. Fortifications were erected on the western edge of town, probably to alert the people to any invasion from the fierce central Asian tribes which periodically came through the mountains. But the people of Mohenjo-Daro and Harappa do not appear to be militaristic. Their weapons are of poor quality and they do not have swords. Instead, they are a mercantile society with wonderful bazaars and shops selling many goods.

One of the things that most impressed me were the houses. They were made of brick, uniform in size and shape. It appears the government has some control over the making of these bricks because of their uniformity. Some of the houses had a second story connected by a staircase. The houses had windows which faced on to the street but most were constructed around a central indoor open courtyard. However, the most astounding feature was indoor plumbing! There were bathrooms (these people liked to bathe), pottery drainpipes and receptacles and large drainage systems into the river. And there were garbage chutes too!

The inhabitants of Mohenjo-Daro and Harappa seem to like many communal activities. I spent many a pleasant afternoon in the public bath or the public meeting place. I also toured the vast granary where the grain was protected from the flood waters of the river. There is an abundance of wheat, barley, rice, mustard seeds and peas and even some dates like in my own region of the world. Meals also had pork, fish, beef and poultry.

There is much evidence that the people of Mohenjo-daro and Harappa like to play games and trade with others. I was given some dice and children's toys to bring home to my family. Although they were made of pottery, they were beautifully painted. There were objects made of conch, copper, silver, bronze, turquoise, lapis lazuli and jadeite, showing the vast contact this region has with other civilizations.

The numerous seals of the Indus Valley civilization have long intrigued me. They are worn by people as amulets. Each contains a picture of some animals on the ivory or porcelain. I think some of them were family crests. Others give us a good picture of the wildlife of the region. I cannot read the writing but it appears to be the only script used by the people.

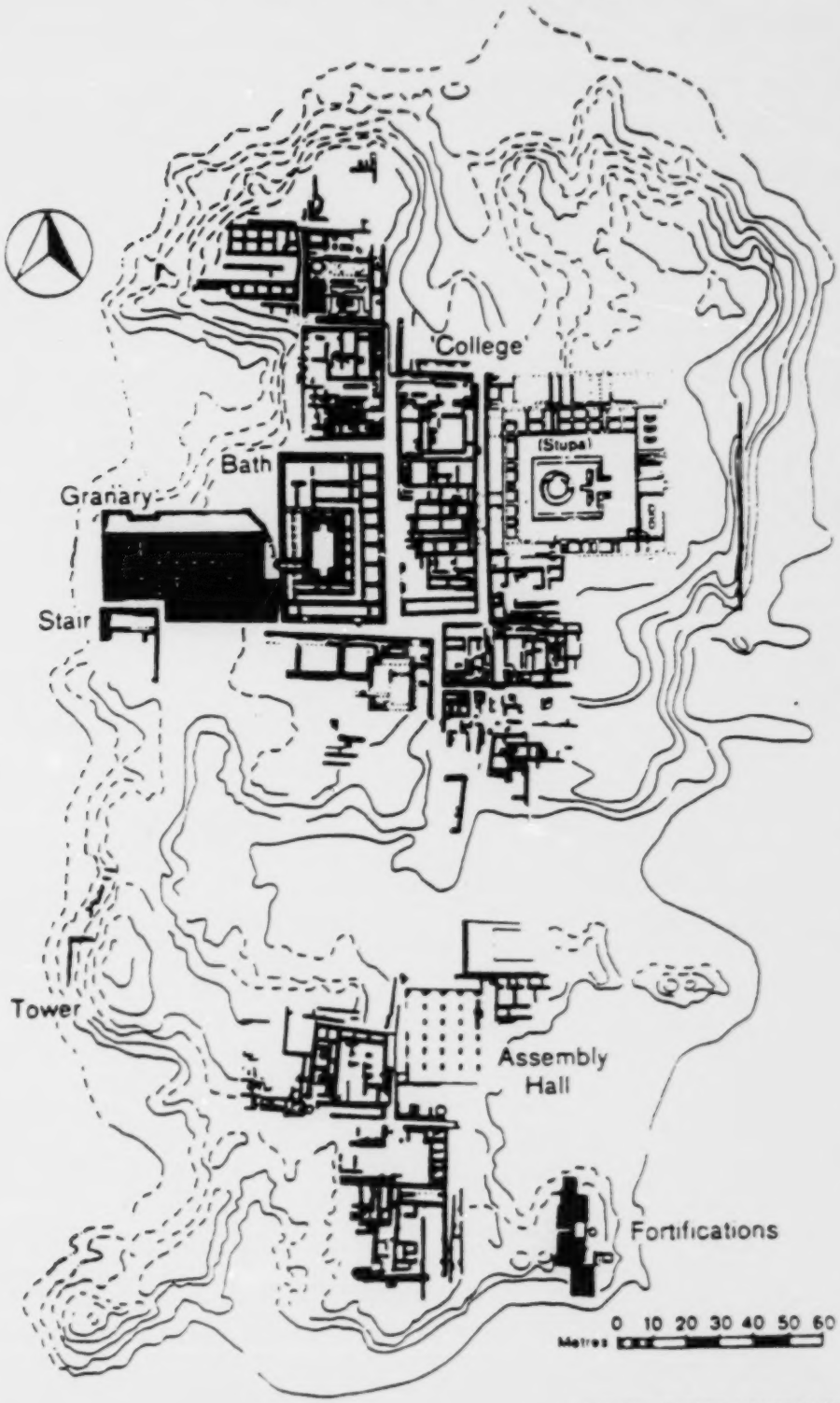
I hope I have an opportunity to visit the Indus Valley again as this society continues to fascinate me.

Exercise: List three of the "wonders" seen and described by the traveler to Mohenjo-daro and Harappa. In each case, explain why the traveler considered it so outstanding or unusual.

1. _____
_____
2. _____
_____
3. _____
_____

ARCHAEOLOGICAL EVIDENCE:

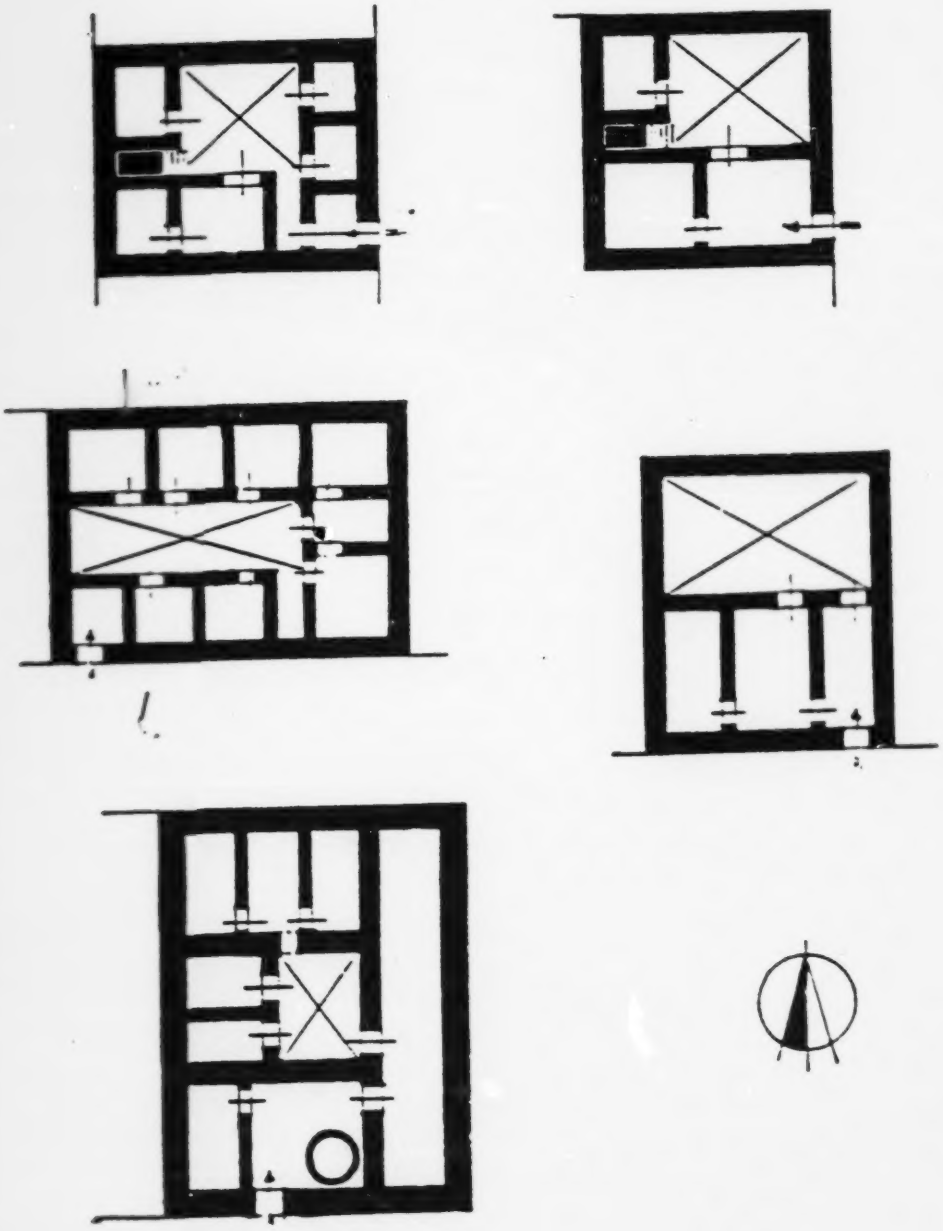
PLAN OF MOHENJO-DARO CITADEL



BEST COPY AVAILABLE

ARCHAEOLOGICAL EVIDENCE:

HOUSE PLANS OF MOHENJO-DARO

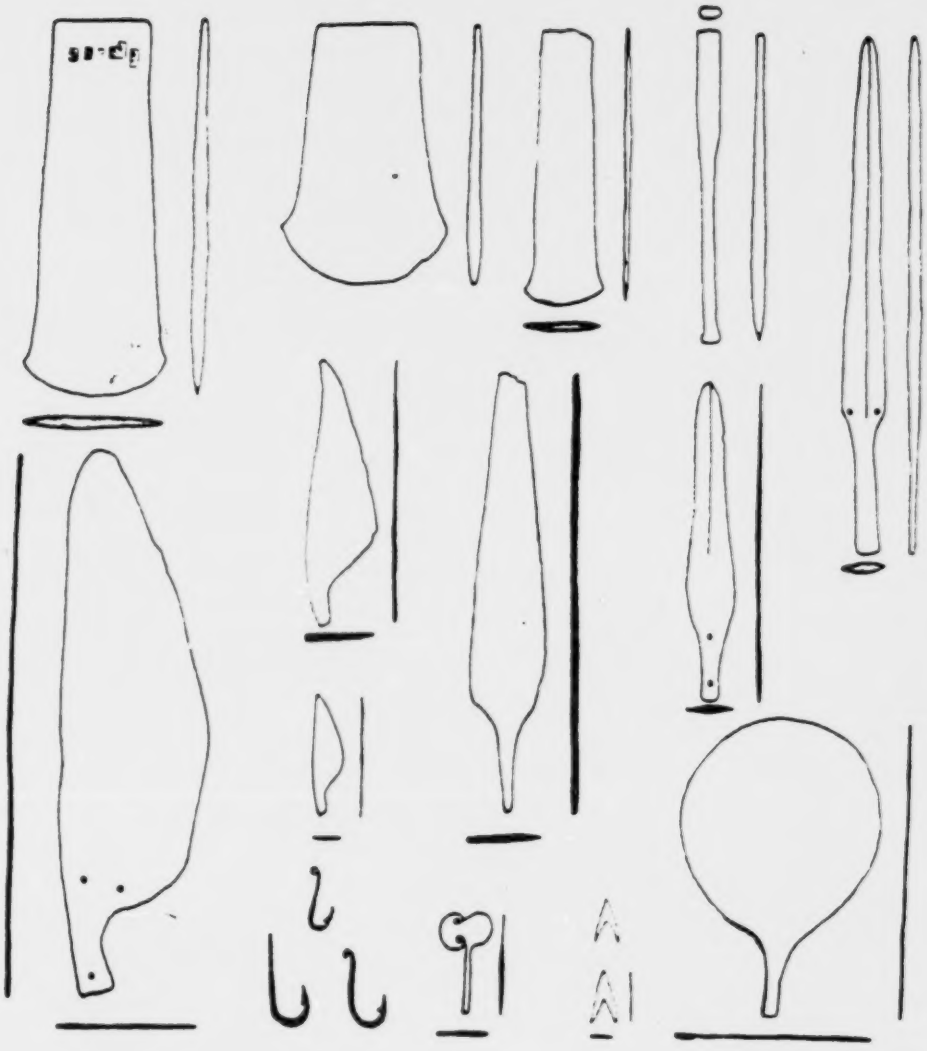


ARCHAEOLOGICAL EVIDENCE:

POTTERY VESSELS

ARCHAEOLOGICAL EVIDENCE:

COPPER AND BRONZE WEAPONS AND TOOLS



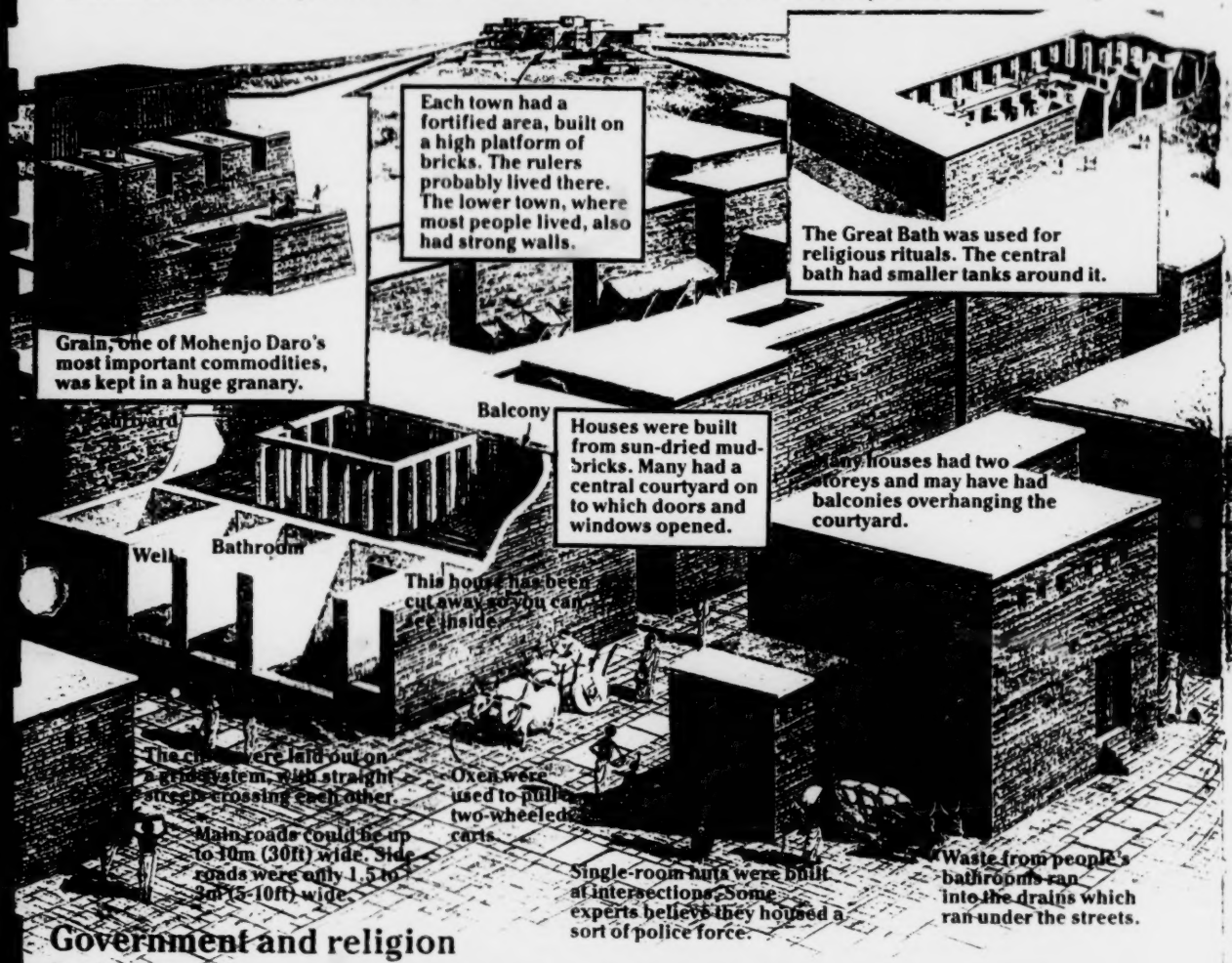
ARCHAEOLOGICAL EVIDENCE

TOYS

Early civilization in India

Little is known about the emergence of early civilization in India, but it seems to have developed from small communities which were established in the Indus Valley by about 3000BC. The people made their living chiefly from farming, and later from trade. The produce and artefacts of farmers and craftsmen paid for imports from abroad, including precious metals and cloth.

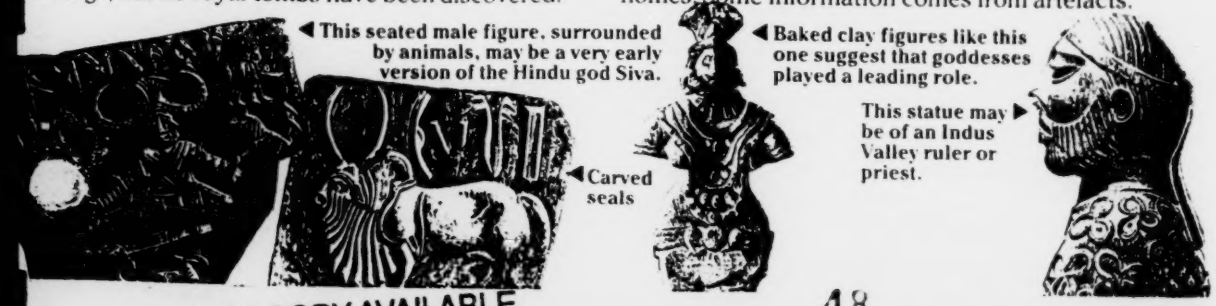
The remains of over a hundred towns have been found. The most impressive ruins are those of the cities of Mohenjo Daro and Harappa, which seem to have controlled the entire area. Information from excavations there has been used in this reconstruction of Mohenjo Daro.


Each town had a fortified area, built on a high platform of bricks. The rulers probably lived there. The lower town, where most people lived, also had strong walls.
The Great Bath was used for religious rituals. The central bath had smaller tanks around it.
Grain, one of Mohenjo Daro's most important commodities, was kept in a huge granary.
Courtyard
Balcony
Houses were built from sun-dried mud-bricks. Many had a central courtyard on to which doors and windows opened.
Many houses had two storeys and may have had balconies overhanging the courtyard.
Well
Bathroom
This house has been cut away so you can see inside.
The city was laid out on a grid system, with straight streets crossing each other.
Oxen were used to pull two-wheeled carts.
Main roads could be up to 10m (30ft) wide. Side roads were only 1.5 to 3m (5-10ft) wide.
Single-room huts were built at intersections. Some experts believe they housed a sort of police force.
Waste from people's bathrooms ran into the drains which ran under the streets.

Government and religion

The Indus Valley people had their own system of writing, which appears on many objects, including carved seals. No-one has yet been able to interpret it, so we know little about their system of government. The cities may have been ruled by kings, but no royal tombs have been discovered.

Without written evidence, it is also difficult to learn about the religion of the Indus Valley. It may be that the political leaders were priests as well. There are no buildings that can be identified as temples, so people may have worshipped in their homes. Some information comes from artefacts.


This seated male figure, surrounded by animals, may be a very early version of the Hindu god Siva.
Carved seals
Baked clay figures like this one suggest that goddesses played a leading role.
This statue may be of an Indus Valley ruler or priest.

BEST COPY AVAILABLE

Name _____

Origins of Hinduism: The Aryan Invasion and the Vedas

The Aryan Invasion

Although there is evidence that the Indus Valley civilization may already have been struggling, its collapse began with the invasion of the Aryan tribes around 1700 BCE. The Aryans, a powerful race, traveled through Europe and Asia, conquering whomever they encountered. When they descended from the Hindu Kush and the Himalayas into the Indus Valley, they brought with them a very different belief system and way of life.

To begin with, the Aryans were not agricultural people. Rather than fertility symbols, they crafted beautiful bronze weaponry. Another major contrast was their religious focus. The Aryans were patriarchal, worshipping only male gods. Their central god was a "sky father," probably an influence of the Greek and Roman gods, Zeus and Jupiter. Their principal deities, such as Agni and Indra, were associated with the sun. Aryan priests composed verses to these gods which were recited during fire sacrifices.

The Aryans settled the lush Indus Valley and maintained their rituals. However, much of the Indus' religious culture remained alive in villages and was adopted by the Aryans. From this mixture of beliefs and practices, Hinduism was born.

The Vedas

With the Aryans arrived the bedrock of the Hindu thought system, the *Vedas*. Considered the world's oldest writings, these scriptures originated before the Aryans migrated to the Indus Valley, later evolving into four scriptures: the *Rig-Veda*, the *Yajur Veda*, the *Sama-Veda*, and the *Atharva-Veda*. The oldest and most popular of these is the *Rig Veda*, a collection of hymns which may date back as early as 5000 BCE. It is important to note, however, that the historical sweep of Vedic writing reflects deep shifts in spiritual interest and ways of worship.

Interestingly, for centuries the *Vedas* were only transmitted orally, through memorization and recital. Eventually, however, they were transcribed into Sanskrit, the sacred Hindu language developed by the Aryans of the Indus Valley.

The *Rig-Veda* tells of thirty-three gods, all of whom are born of one creator, Brahman. Complementing Brahman are Vishnu and Shiva. These three gods form the Hindu trinity. The principal goddesses, Lakshmi, Sarasvati, and Kali are also part of the *Rig-Veda*. This variety of deities—many of whom take on different personalities and names—are very much alive in everyday Hindu life.

Response:

Describe three major differences between the Aryan and Indus people.

_____

_____

Name _____

Origins of Hinduism: The Ascetics and The Upanishads

The Ascetic

By the 7th century BCE, Aryans, along with people of the Indus Valley, had migrated across India to the Ganges Valley, settling among the native population. Wherever they lived, the Aryans represented the elite of society, and the most elite were the *Brahmins*, priests. These priests determined a class order, or caste system, which they included as a Vedic hymn. To this day, the caste system helps shape Hindu society. (See page 155.)

Although the Brahmins were revered in the early Hindu periods, slowly their role began to be questioned. The Brahmins assumed spiritual authority, overseeing the writings of the Vedas and demanding complicated rituals. These rituals centered around the Brahmins and excluded those from lower classes. As disillusionment rose, a more individualized way of religious life was born, the life of the *ascetic*.

The ascetic was a person dedicated to a life of spiritual austerity and self-discipline. Untouched by the social system, ascetics often chose a hermitage in the forest or gathered with others to live lives of intense devotion and meditation. By example, these individuals inspired people away from dependence on priests, creating a revolution of spiritual thought and practice.

The Upanishads

From this revolution were born *The Upanishads*, authored by ascetics between 700-500 BCE. As the final part of the *Vedas, The Upanishads* contain almost exclusively dialogues of a *guru*, spiritual master. In fact, "Upanishad" literally means "sitting beside" a guru. These texts differ from earlier Vedic writings in that they are intended to inspire and welcome anyone, regardless of status or caste. Although *The Upansihads*, like much of the Vedic writings, are difficult to absorb, what matters is the seeker's depth of sincerity and character.

It follows, then, that the fire rituals so common among Vedic priests were replaced by the deep internal searching of the ascetics. To the students of *The Upanishads*, the fire of understanding burns within. The fire rituals are metaphors for an inner revelation.

Central to Upanishadic belief is that of the *atman*, higher self. The atman is a person's soul which must return to Brahman, the universal soul. Through meditation and self-sacrifice, an individual may come to realize fully that he is not separate from the universal soul, he is not a body or an isolated identity.

Response:

Briefly explain the importance of the ascetics in Hindu life.

_____

_____

_____

Reading from the Rig-Veda

The following passage is from the creation hymn, "The Unknown God, the Golden Embryo." The word *oblation* means "an offering to a god."

> [1] In the beginning the Golden Embryo arose. Once he was born, he was the one lord of creation. He held in place the earth and this sky. Who is the god whom we should worship with the oblation?
>
> [2] He who gives life, who gives strength, whose command all the gods, his own, obey; his shadow is immortality—and death. Who is the god whom we should worship with the oblation?
>
> [3] He who by his greatness became as one king of the world that breathes and blinks, who rules over his two-footed and four-footed creatures—who is the god whom we should worship with the oblation?
>
> [4] He who through his power owns these snowy mountains, and the ocean together with the river Rasa, they say; who has the quarters of the sky as his two arms—who is the god whom we should worship with the oblation? (Rig-Veda 10.121 1,2,3,4)

The next passage is from the hymn, "The Killing of Vrita." It tells of Indra's slaying of the dragon, Vrita. Indra is king of the gods. Soma is a nectar of the gods.

> [1] Let me now sing the heroic deeds of Indra, the first that the thunderbolt-wielder performed. He killed the dragon and pierced an opening for the waters; he split open the bellies of the mountains.
>
> [2] He killed the dragon who lay upon the mountain; Tvastr fashioned the roaring thunderbolt for him. Like lowing cows, the flowing waters rushed straight down to the sea.
>
> [3] Wildly excited like a bull, he took the Soma for himself and drank the extract from the three bowls in the three-day Soma ceremony. Indra the Generous seized his thunderbolt to hurl it as a weapon; he killed the first-born of the dragons. (Rig-Veda 1.32 1,2,3)

This is a section of the hymn, "In Praise of Generosity."

> [1] The gods surely did not ordain hunger alone for slaughter; various deaths reach the man who is well-fed. The riches of the man who gives fully do not run out, but the miser finds no one with sympathy.
>
> [2] The man with food who hardens his heart against the poor man who comes to him suffering and searching for nourishment—though in the past he has made use of him—he surely finds no one with sympathy.
>
> [3] The man who is truly generous gives to the beggar who approaches him and in search of food. He puts himself at the service of the man who calls to him from the road, and makes him a friend for times to come.
>
> [4] That man is no friend who does not give of his own nourishment to his friend, the companion at his side. Let the friend turn away from him; this is not his dwelling-place. Let him find another man who gives freely, even if he be a stranger. (Rig-Veda 10.117 1,2,3,4)

Reading from The Upanishads

The following excerpt is from "Isha," chapter two of *The Upanishads.*

> The Self is one. Unmoving, it moves swifter than thought. The senses do not overtake it, for always it goes before. Remaining still, it outstrips all that run. Without the Self, there is no life.
>
> To the ignorant the Self appears to move—yet it moves not. From the ignorant it is far distant—yet it is near. It is within all, and it is without all.
>
> He who sees all beings in the Self, and the Self in all beings, hates none.
>
> To the illumined soul, the Self is all. For him who sees everywhere oneness, how can there be delusion or grief?
>
> The Self is everywhere. Bright is he, bodiless, without scar of imperfection, without bone, without flesh, pure, untouched by evil. The Seer, the Thinker, the One who is above all, the Self-Existent—he it is that has established perfect order among objects and beings from beginningless time.
>
> To darkness are they doomed who devote themselves only to live in the world, and to a greater darkness they who devote themselves only to mediation.
>
> Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise.
>
> They who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality.

This next passage is from chapter 9, "Chandogya."

> One day the boy Satyakama came to his mother and said: "Mother, I want to be a religious student. What is my family name?"
>
> "My son," replied his mother, "I do not know who was your father. I am Jabala, and you are Satyakama. Call yourself Satyakama Jabala."
>
> Thereupon the boy went to Guatama and asked to be accepted as a student. "Of what family are you, my lad?" inquired the sage.
>
> Satyakama replied: "I asked my mother what my family name was, and she answered: 'I do not know. In my youth I was a servant and worked in many places. I do not know who was your father. I am Jabala, and you are Satyakama. Call yourself Satyakama Jabala!' I am therefore Satyakama Jabala, sir."
>
> Then said the sage: "None but a true Brahmin would have spoken thus. Go and fetch fuel, for I will teach you. You have not swerved from the truth."

Name _____

Questions: The Vedas and The Upanishads

1. Compare the Vedic creation hymn, "The Unknown God, the Golden Embryo," to "Isha" from *The Upanishads.* In what ways is their focus the same and in what ways different?

2. Describe the tone of the Vedic hymn, "The Killing of Vrita." To whom is the hymn in honor? List a few other stories which contain dragons.

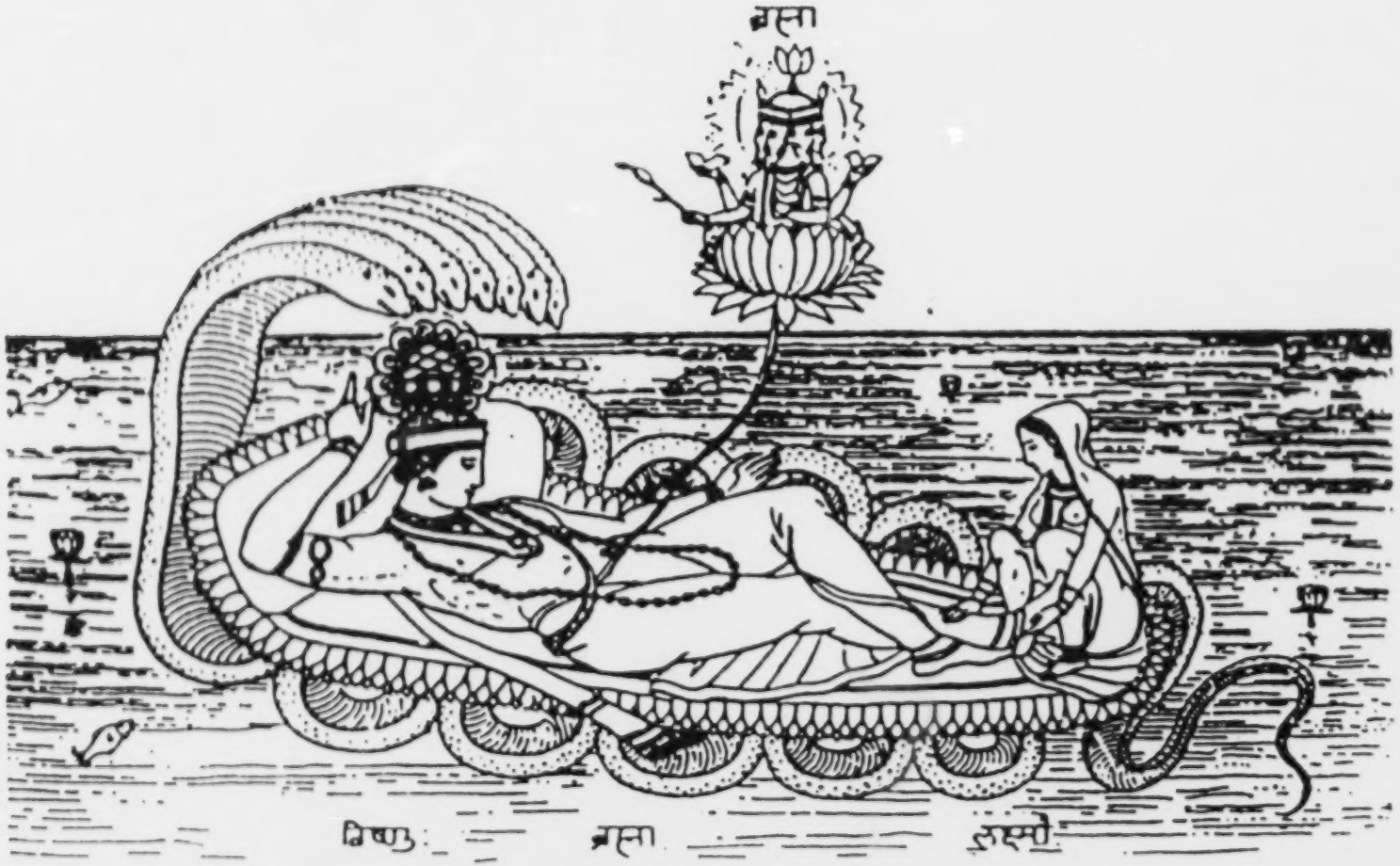
3. What is the message of the hymn, "In Praise of Generosity"? Does it echo any other religious material you have studied? Explain.

4. How does the passage from "Chandogya" illustrate the difference between the *Vedas* and *The Upanishads?*

Shiva dances inside a hoop of flames. This represents the energy of the universe and its creatures.

Shiva is dancing on the defeated figure of a demon. The demon represents ignorance.

BEST COPY AVAILABLE



Vishnu, with Brahmā and Lakshmī, reclining on Ananta, the World-Serpent.

BEST COPY AVAILABLE

Shiva

Shiva, the destroyer or liberator, is often shown in statues as Lord of the Dance (Nataraja). Shiva combines both male and female qualities.

Shiva's four arms indicate both his power and the idea that a god cannot be put into ordinary human form.

His upper right hand holds a drum on which he beats out the rhythm of his dance: the dance of liberation and re-creation.

His upper left hand holds a naked flame. This represents his power and also the discipline with which he manages it.

Shiva has a third eye in the middle of his forehead. This represents wisdom. It looks inwardly, not outwardly.

Shiva dances inside a hoop of flames. This represents the energy of the universe and its creatures.

Shiva is dancing on the defeated figure of a demon. The demon represents ignorance.

Ganesha

Ganesha is an important minor god of Hinduism. The son of Shiva and his wife, Parvati, he is often worshiped at the start of any new undertaking, such as going on a journey, because he is thought to remove obstacles.

Ganesha was beheaded by his father. According to one story, this was to punish his mother for showing off his beauty as a baby. Later, Shiva gave him an elephant's head instead.

His big ears can listen to everybody's prayers.

His potbelly represents wealth and success.

Parvati, Durga, Kali

Three goddesses are associated with Shiva. Parvati is a beautiful and gentle wife, complementing the compassionate side of Shiva's nature.

Parvati

Durga and especially Kali are fierce and powerful: a match for Shiva's more destructive side. Durga, the Inaccessible, slays demons with a sword. Kali is known as a destroyer of evil.

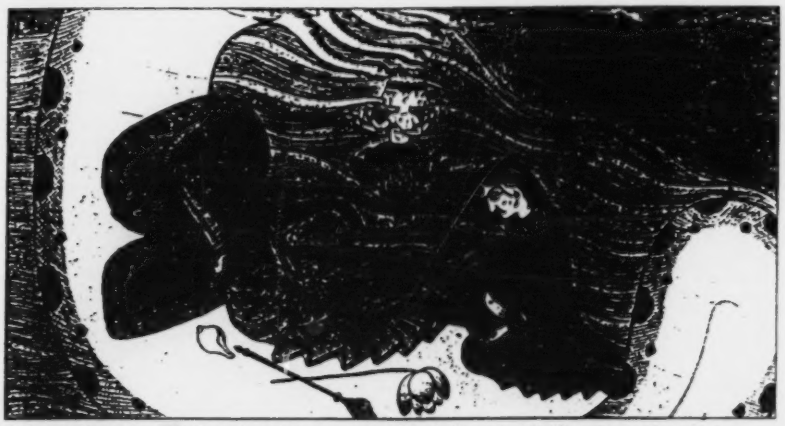
Kali

BEST COPY AVAILABLE

Many gods

Hindusm has many thousands of gods. Hindus believe the gods are all expressions of Brahman. For many Hindus however, worshiping the gods themselves is more important than the abstract idea of Brahman.

Goddesses play a key role, not only as wives of the gods but in their own right. They are often seen as creative power or energy.



This painting shows Vishnu sleeping on a many-headed serpent in the ocean of eternity, between creations of the world. A lotus flower springs from his navel and Brahma emerges to create the world. With Vishnu is his wife, Lakshmi, goddess of wealth and beauty.

Creation and re-creation

The main Hindu gods are Vishnu and Shiva. They are two of three gods thought to be responsible for the creation, preservation and destruction of the world.

Brahma has four heads and sees in all directions.

This cycle of change is thought to happen over and over again endlessly.

Vishnu is the preserver and Shiva is the destroyer, also known as the liberator because he makes re-creation possible. The creator and least significant of the three gods is Brahma (not to be confused with Brahman).

Vishnu

Vishnu has ten incarnations, or avatars. These are the different forms in which he appears in the world, especially when danger threatens. The most important avatars are the seventh and eighth, Rama and Krishna, who are important gods in their own right.

The tenth and last avatar, Kalki, has not yet appeared. It is said that Vishnu will appear in this form at the end of the present age to destroy the wicked and re-establish order.

The third avatar of Vishnu: Varaha, the boar.

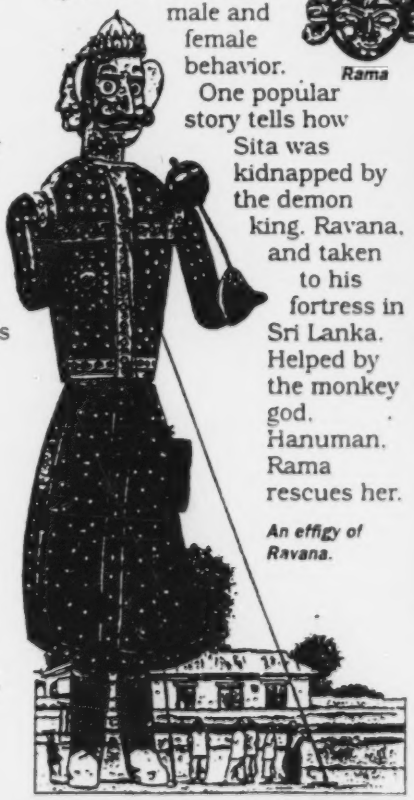
Hindus sometimes look upon leaders of other faiths as avatars of Vishnu. They may call Buddha, Jesus or Muhammad avatars.

Rama

Rama and his wife, Sita, represent the ideals of male and female behavior.

Rama

One popular story tells how Sita was kidnapped by the demon king, Ravana, and taken to his fortress in Sri Lanka. Helped by the monkey god, Hanuman, Rama rescues her.



An effigy of Ravana.

Krishna

Krishna is perhaps the most popular of all the gods. Many stories about him emphasize his mischievous nature when young, especially when he was acting as a cowherd.

Krishna's favorite cowgirl was called Radha. The story of their love for each other is a model of how followers should devote themselves to their god.

This painting shows Krishna with some cows. Krishna is often shown playing a flute.

Cows are considered sacred in Hinduism and are not killed for beef. One reason for this may be that cows are great providers, for example of milk, butter and dung (used for fuel).

BEST COPY AVAILABLE

Name _____

Hindu Goddesses

The worship of the goddess in Hinduism has its roots in the Indus Valley civilization where the mother was revered as the renewer of life and as a symbol of fertility and strength. Like their male counterparts, each goddess possesses particular attributes, and worshippers adopt each for the personal qualities she brings.

Three of the principal goddesses are directly related to the gods of the Hindu Trinity: Sarasvati, daughter of Brahma; Lakshmi, wife of Vishnu; and Mahadevi Shakti, wife of Shiva. For many, Mahadevi Shakti, like Brahma, is the ultimate reality. She is the "great goddess" from whom all the goddesses are born. While an abundance of minor goddesses are featured in village shrines, Mahadevi is the central figure of goddess worship.

Mahadevi, like many Hindu deities, takes on many forms, some of which are very different in nature. Like her husband, Shiva, her role can either be forceful or self-sacrificing. One of her most popular and feared manifestations is that of Kali.

Kali: Goddess of Destruction

This common depiction of Kali shows her wearing a necklace of human skulls while wielding a sword in one hand and the decapitated head of a giant dripping blood in the other. Her tongue hangs out and a third eye watches from her forehead. Because death cannot touch her, she stands on a corpse and resides in the cremation ground. As the ultimate symbol of death and pain, many Hindus revere Kali, believing that going beyond her will bring enlightenment.

Although Kali leaves behind her bloodshed and death, one legend tells of how she destroyed the terrible oppressor, Raktabija. Each time a drop of Raktabija's blood fell, multitudes of demons came to life. Kali rescued the world by slaying the tyrant and then draining his blood.

Extension:

For each goddess (below and on the next page), research and describe her characteristics. Can you explain her posture, what she is holding, and why?

Kali: Goddess of Destruction

_____

_____

_____

_____

_____

_____

_____

Name _____

Hindu Goddesses *(cont.)*

Lakshmi: Goddess of Wealth

Sarasvati: Goddess of Knowledge

Hindu Beliefs

In order to understand Hinduism, we must learn about a few basic beliefs which form the foundation of the religion. These beliefs are rooted in both *The Vedas* and *The Upanishads.* Some of these ideas may be new to you, although some have become quite popular, such as the idea of reincarnation. Besides defining a belief system, these ideas also carry into Hindu law and rites of passage.

Dharma

Dharma stands for the ultimate moral balance of all things. Dharma belongs to the universe and to the individual as well. So, just as there is a divine order of the natural and cosmic realms, there is the same order within a personal life. However, each one has the responsibility to balance his or her own dharma.

A Hindu's dharma is played out in all areas of life: religious, social, and familial. If a person makes a promise, the promise must be kept at all costs. Likewise, the faithful maintain their religious rituals while attending to their family's needs.

But what if an individual goes astray? This leads to the next major Hindu belief, karma.

Karma

Have you ever heard someone say, "What goes around comes around"? What about, "You reap what you sow"? Both of these sayings mirror the Hindu concept of *karma.*

Basically, karma stands for the belief that a person experiences the affects of his or her actions—that every act or thought has consequences. Living in a balanced universe, if an individual disturbs this order, he or she will suffer commensurately. But an ethical and moral life, with undisturbed dharma, will lead to happiness. How, then, can a Hindu hope to find redemption from wrongdoing? If the person does not lead a pure and stainless life, what hope is there for happiness? The answer lies in samsara.

Samsara

In the Western world, *samsara* is commonly known as reincarnation. Samsara represents the cycle of life, death, and rebirth in which a person carries his or her own karma. Each life cycle presents an opportunity for balance.

Therefore, an individual may experience effects from past lives, although the circumstances may be totally different. In fact, many Hindus believe that a person's worldly status depends upon actions in a past life. Likewise, good thoughts and actions can liberate a person. Some Hindus believe that certain people meet in more than one life in order to achieve karmic balance. Thus, every relationship and situation becomes meaningful.

What happens, then, when a person becomes purified? Is reincarnation an eternal process, or is there another realm? The answer lies in moksha.

Moksha

Like heaven for the Christian, Hindus strive to reach *moksha,* or a state of changeless bliss. Moksha is achieved by living a life of religious devotion and moral integrity without any interest in worldly things. However, it may be many lifetimes within the wheel of life before moksha is achieved. The ultimate reward is release from samsara and union with God.

©1995 Teacher Created Materials, Inc.

Name _____

Hindu Beliefs *(cont.)*

Responses:

1. Do you have a sense of dharma in your own life? Explain.

2. Does our society have a sense of dharma? If so, how is it maintained?

3. How is the story, "The Boy Who Cried Wolf" an example of karma? Can you think of other examples, even in your own life?

4. Describe a book or movie which contains the idea of samsara.

©1995 Teacher Created Materials, Inc.

The Ramayana

The epic poem, *Ramayana,* tells the story of the life of Rama, Prince of Ayodya. Rama is the seventh incarnation of Vishnu. This story, combined with the Mahabharata, represents the most celebrated tale in all of Hinduism. In fact, Hindus are often named after the colorful and profound characters of these epics. It is also common to see these deities worshiped in temples and during festivals.

Here is a brief retelling of the cycle of *Ramayana.*

Our story begins in the city of Ayodya, capital of the land of Koshala, to the north of Benares, between the River Ganges and the Himalayas. Here lived Prince Rama and his younger half-brother, Lakshmana. Their father was King Dasharatha, ruler of Ayodya. Rama's mother was Kaushalya.

The brothers grew up happily, excelling in sports while mastering weaponry and horsemanship. But their real adventures began when the famous sage, Vishwamitra, asked for Rama's help in slaying a stronghold of *rakshasas*, forest demons. These demons plagued the forest-dwelling ascetics, ruining their fire sacrifices and defiling their altars. Although only teenagers, the boys accompanied the sage into the depths of the woodlands.

Soon, the brothers had won the hearts of their people by destroying demon after demon. Despite the evil spirits' powers of invisibility and great strength, Rama's arrows pierced them all, even the most terrible.

They returned with the sage to the city of Mithila, where the famous bow of Shiva was kept under the rule of King Janaka. The brothers were anxious to see the bow which no one—not king or sage—could string. Impressed by the brothers' heroism, King Janaka announced that if Rama could string Lord Shiva's bow, then the young prince would marry his daughter, Sita.

Effortlessly, Rama lifted the mighty bow. And as he strung it, it broke in two with a thunderous sound.

Rama and Sita were married. Lakshmana and Sita's sister, Urmila, were also wed. When the couples returned to Ayodya, a festive welcome awaited them. There they lived happily for the next twelve years.

When the aging King Dasharatha had to name a successor, he chose Rama, his eldest son. Throughout the land the inhabitants celebrated, knowing that the Prince would be a wise and brave leader. What they did not know, however, was that a crisis was about to befall Ayodya.

The trouble began when Kaikeyi, Dasharatha's third wife and mother of Bharata, heard the news that Rama was to be crowned. She was overjoyed, feeling as if Rama were her own son. However, her maid, Mantharama, had evil intentions. She worked relentlessly to convince Kaikeyi that Rama would have Bharata sentenced to death, even though Bharata was away in his grandfather's kingdom.

Now, years back, Kaikeyi had saved King Dasharatha's life. He had promised her any two things she wished, and she had saved these boons. Now she demanded that Bharata be made king and that Rama be exiled to the forest for fourteen years. The King, deeply distressed, tried to go back on his word, but Rama would not let him. Instead, he nobly agreed to Kaikeyi's terms, announcing that the most virtuous act was to keep his father's word.

©1995 Teacher Created Materials, Inc.

The Ramayana *(cont.)*

Hearing this, Sita said she would join her husband. The dangers of the forest, she proclaimed, would be nothing compared to living without her husband. The loyalty of Lakshmana also compelled him to join his brother. So, without malice or regret, Rama clothed himself in the robe of an ascetic, blessed the throne for Bharata, and left for the forest with Sita and Lakshmana.

Deep into the forest traveled the three companions. But it was not long before they received a visitor, Bharata himself.

Having learned of Rama's exile, Bharata came to his brother in distress, asking Rama to return to Ayodya and assume his role as king. But again Rama stood firm: it was most important that their father's pledge to Kaikeyi remain unbroken. He would remain in exile. Bharata understood, proclaiming that he would rule on Rama's behalf. As a symbol of his elder brother's true authority, Bharata placed Rama's sandals on the throne.

After Bharata departed, Rama, Sita, and Lakshmana found a peaceful spot by a river. There they built a cottage. Living in harmony, the trio was esteemed by the sages of the forest. These ascetics were also thankful for the protection which Rama provided. Since his arrival, many Rakshasas were slain.

As news of Rama's might spread, the demons became angrier. In fury, they gathered an army of fourteen thousand and attacked, swearing to defeat their nemesis. At once, Rama ordered Lakshmana and Sita to take refuge in a nearby cave. Then, single-handedly, he defeated the massive demon army. However, the evil Akampana escaped Rama's arrow and flew in his carriage back to his ruler, Ravana. King of the Rakshasas, the demon Ravana had ten heads and twenty arms, standing giant and powerful.

Learning that Rama had slain his two brothers and thousands of other demons, Ravana swore vengeance. Aware of Rama's physical prowess, he plotted the kidnaping of Sita, for without his beloved wife, his source of love and devotion, the Prince would surely die of a broken heart.

And so it was that Ravana, disguised as an ascetic, arrived at the forest home of the royal family. There he managed to lure Rama away in pursuit of a demon appearing as a beautiful deer. As the deer led Rama deeper into the woods, Sita worried and pleaded with Lakshmana to find her husband. It was then that Ravana appeared at the cottage.

Although she did not recognize Ravana, Sita sensed danger. At once, Ravana assumed his true form and abducted Sita. As they flew southward to the land of Lanka, he promised her riches and power if she would be his queen. Sita scoffed at his offer, warning that he would be destroyed by Rama.

Meanwhile, Rama and Lakshmana despaired. After discovering the deer's true identity, they returned to find Sita missing. Rama plunged into sorrow, vowing to destroy the world unless the gods restored Sita to his side. Just then, Jatayu, an aged vulture loyal to King Dasharatha, spoke to the brothers. Wounded and breathing his last breaths, the faithful bird had tried but failed to rescue Sita. Now the vulture told Rama that his wife was not dead, but kidnaped by Ravana. As the brothers buried Jatayu, they vowed to rescue Sita.

The Ramayana *(cont.)*

Knowing they would need help, Rama and Lakshmana sought out the well-known monkey, Hanuman. A strong bond grew between them, and soon Hanuman had gathered together an army of monkeys, promising to liberate Sita. Indeed, they already had some jewelry the Princess had dropped from Ravana's carriage. The legion searched and searched in all directions until they learned that Sita had been carried to the land of Lanka, in the southern ocean.

Although the monkeys were powerful animals, able to leap great distances, the vast stretch of ocean between the lands was disheartening. Only the mighty Hanuman, son of the wind god, possessed the divine energy to jump the great waters. They watched as Hanuman changed into a huge form and soared above the ocean at great speed.

When Hanuman finally reached Lanka, he leapt the city walls and began to search for Sita. He sneaked through the palace, but nowhere could he find the Princess. Finally, wandering the night, he found the captive Sita in a grove of trees. There he witnessed as Ravana tried in vain to lure Sita into marriage. But she would not budge, speaking only of her loyalty to Rama. At last, the demon king threatened to have her killed unless she consented.

When Sita was alone, Hanuman lowered himself from the trees. He gave her one of Rama's rings and offered to carry her home on his back. But Sita refused. She would be rescued, she declared, only by her husband who would destroy Ravana and restore her honor. Nothing short of this would she accept. Handing Hanuman a jewel, she bid the brave messenger return to Rama and deliver it to him.

And so Hanuman crossed the ocean once again to deliver the news of Sita's safety. Rama's heart swelled when he saw the jewel Sita had sent. And when he learned that she would be rescued by him alone, he felt heavenly pride.

Now, led by Rama and Lakshmana, the monkey troops gathered again on the shores of the sea. Suddenly, they saw a group of rakshasas flying toward them. Braced for attack, they were surprised to find that it was Ravana's younger brother, Vibheeshev, come to seek refuge with them, for he would not take part in Ravana's evil scheme.

The newcomers were welcomed by the monkeys, who still faced a serious problem: how were they to cross the sea? They could not find a solution until Rama threatened to dry the waters himself if the ocean gods did not help. But as the enraged Prince lifted his bow, the Lord of the Ocean, Sagara, rose before him. Sagara instructed the army to build a bridge which his powers would support.

The monkeys worked furiously until the bridge was built and they crossed safely to Lanka. Ravana, witnessing their passage, gathered his soldiers for war, vowing to destroy Rama. Thus, the battle began.

All day, the demons and monkeys fought to a standstill. Slowly, though, the monkeys proved mightier. Seeing this, Ravana himself appeared on the battlefield, showering arrows upon his enemies. Rama acted at once, destroying Ravana's chariot, leaving the king defenseless before him. But in his honor Rama would not kill an unarmed enemy, and Ravana retreated, ashamed, to his palace.

 ©1995 Teacher Created Materials, Inc.

The Ramayana *(cont.)*

It was not long, however, before the demon King returned fully armed for war. Now he raged and took deadly aim at Lakshmana. Ravana's arrow pierced the young man's heart. Rama, stricken with grief, lay by his dying brother's side. But a voice consoled him. The wise monkey, Sushena, knew of an herb from the distant mountain, Mahodaya. This herb would heal Lakshmana's wounds.

At once, Hanuman flew to the Himalayas. But when he reached the mountain, he did not know which herb to bring. So he gathered his strength and lifted the entire mountain back to Lanka! The monkeys watched in awe as Hanuman delivered the mountain. They found the correct herb and celebrated as Lakshmana was healed.

Just then, a war cry rent the air. Aboard a new chariot, Ravana attacked. Rama mounted his chariot and charged. The Prince of Ayodya and the king of the rakshasas battled fiercely. For a long time, the clanging of steel was all that was heard. Finally, Rama, invoking help from the gods, fired an arrow into Ravana's heart. The demon fell dead.

Lanka was captured and Sita set free. But as Rama approached her, he looked forlorn. He told Sita that they must part, that a husband cannot take back a wife who has lived in another man's house. But Sita had thought only of Rama during her captivity. How, she wondered tearfully, could he doubt her purity?

Boldly, she proclaimed that she would prove her purity. Sita ordered the monkeys to build a funeral pyre. When the wood was piled and set aflame, she walked three times around the pyre. Proudly, she bid farewell to the world and leapt into the fire.

But no harm came to Queen of Ayodya. Agni, the fire god, appeared before her and, leading her safely out of the flames, announced to Rama that she was indeed virtuous.

Rama, deeply moved, accepted his Queen. Indeed, in truth he had never doubted her. If they were to rule the people of Ayodya, he knew, all suspicion must be removed.

Together, the royal pair returned to their kingdom, where they ruled for many years. Virtuous and wise, they brought order and happiness to the people of Ayodya and beyond.

©1995 Teacher Created Materials, Inc.

The Ramayana: Comprehension

Below is a list of questions and prompts focusing on comprehension of the story you just read. Some questions require that you refer to the map of India on page 128. On a separate sheet of paper, write your responses in full sentences. Feel free to review the story if you need.

1. On the map of India, circle where Ayodya may have been located.
2. Write the names of Rama's mother, father, and brother.
3. How did Rama first win his reputation?
4. How did Rama win Sita's hand in marriage?
5. Why does Kaikeyi have Rama exiled?
6. Why does Rama agree to be in exile? Is he angry about it?
7. How does Bharata feel about Rama's exile? What does Rama say to him?
8. Knowing of the danger, why does Sita join her husband?
9. Describe Ravana's physical appearance.
10. Why does Ravana choose to kidnap Sita? How does he succeed?
11. Who tells Rama and Lakshmana about Sita's abduction?
12. Look on your map. Where is the land of Lanka?
13. Who is Hanuman? Why is he able to jump so far and change forms?
14. Why does Sita refuse to be rescued by Hanuman?
15. Why does Vibheesheva seek refuge with Rama?
16. What happens when Rama lifts his bow to dry the ocean?
17. Why won't Rama kill Ravana when they first battle?
18. On your map, chart the route Hanuman may have taken to retrieve the mountain of herbs.
19. For what reason does Rama separate himself from Sita after her rescue?
20. How does Sita feel about this?
21. What action does Sita take? Why? What happens?
22. How does the story end?

Name _____

The Ramayana: Critical Thinking

The Ramayana is an adventure rich in meaning. Although there is a great deal of action, this epic is meant to be instructive as well as entertaining. In the section below, write about each topic listed. Review the story and give detailed examples to support your findings.

1. Write about the role of virtue, or honor, in the story.

2. What role do the gods play in the story?

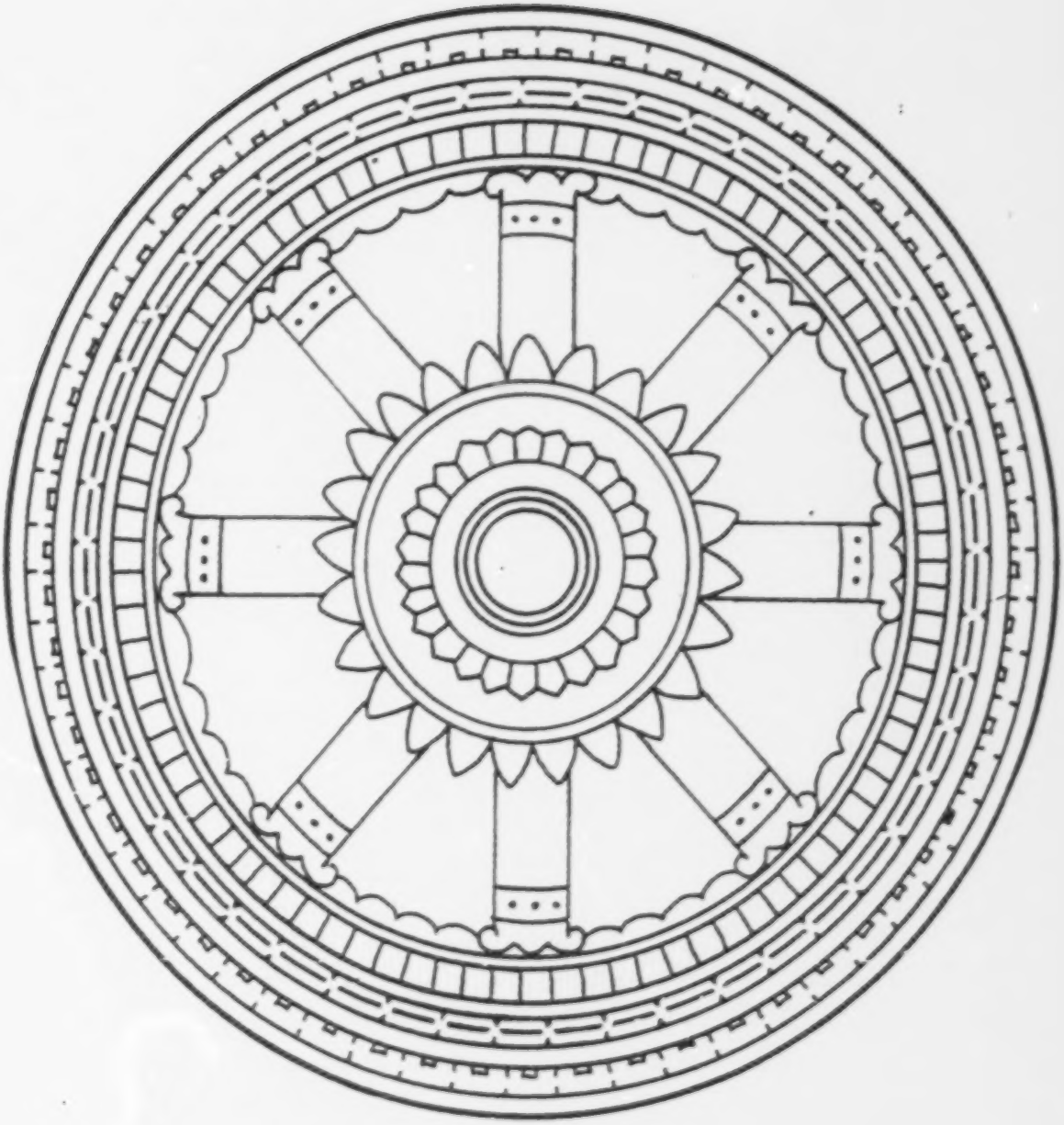
3. What role do animals play in the story?

Name _____

The Ramayana: Essay Response

Although thousands of years old, the *Ramayana* involves many plot elements which remain popular to this day. For example, how many stories do you know where a princess is kidnapped and then rescued? Have you ever seen a movie starring a "demon king"? What about gods who intervene, or characters who change forms, or animals who speak and have special powers?

In the page below, compare a movie or book with such plot conventions to the *Ramayana*. How are they similar? How are they different?



Name _____

The Eightfold Path: Personal Response

Directions: There are millions of Buddhists around the world trying to live in the spirit of the Eightfold Path. Opportunities to live in the spirit of the path manifest themselves in many different ways. Under each idea, write about how it might show up in your life. Think about school, home, sports, and hobbies.

1. Right Understanding

_____

_____

2. Right Thought

_____

_____

3. Right Speech

_____

_____

4. Right Action

_____

_____

5. Right Work

_____

_____

6. Right Effort

_____

_____

7. Right Mindfulness

_____

_____

8. Right Concentration

_____

Name _____ Date _____

The Caste System

Directions: The Indian caste system is a codified system of social organization which fixes a person's position in society and places restrictions on eating, occupation, and marriage. Read the following Bronze Age Vedic poem on the origin of the caste.

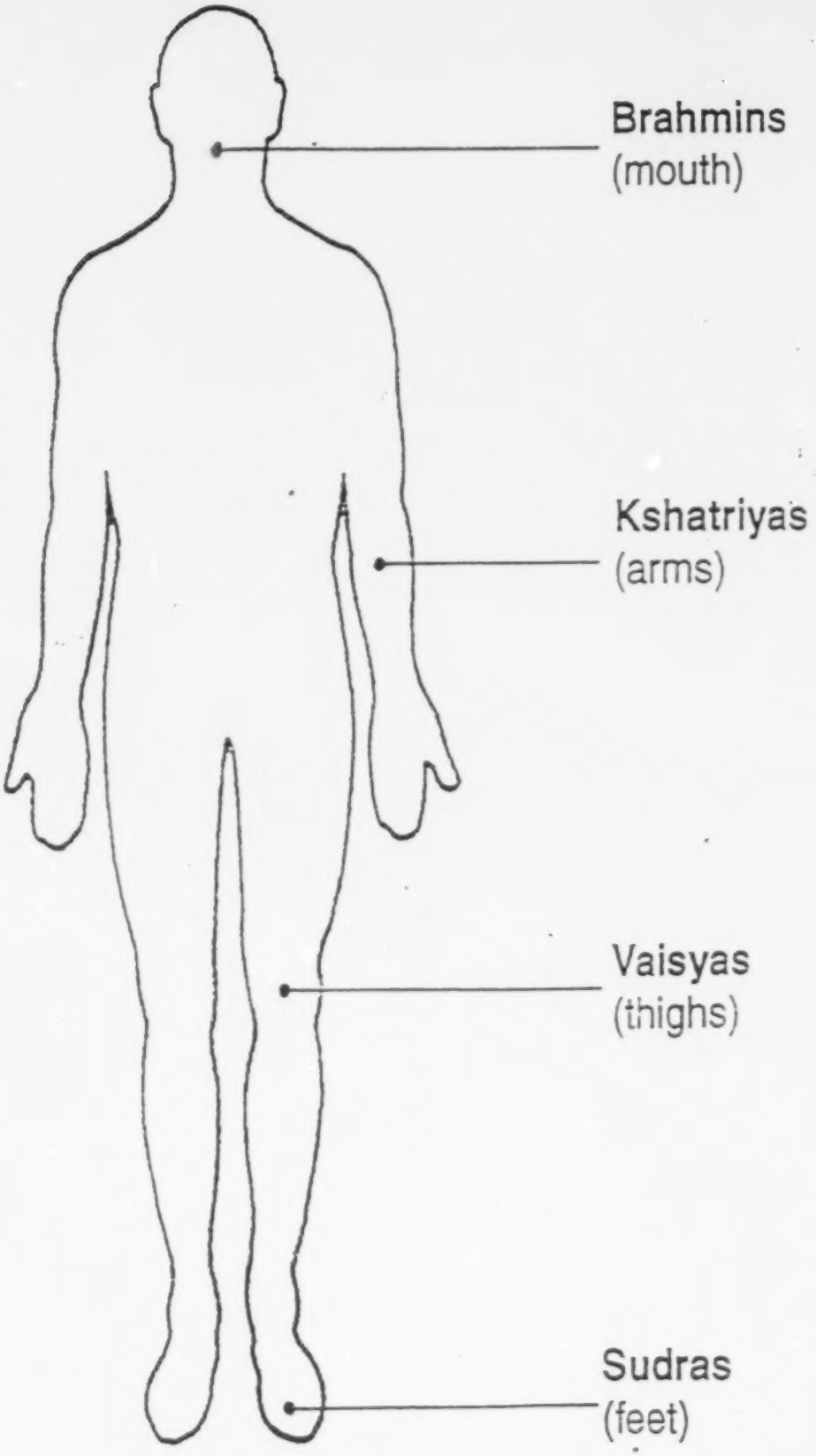
When they [the gods] divided the Man,
into how many parts did they divide him?
What was his mouth, what were his arms,
what were his thighs and his feet called?

The brahman [priest] was his mouth,
of his arms was made the warrior,
his thighs became the vaishya [farmer
or merchant],
of his feet the shudra [servant] was born.

This poem demonstrates two aspects of the Indian caste system. First, that it appears to be divinely ordered and is therefore acceptable; secondly, that all parts of the caste are integral parts of the man—Indian society. Later, the caste system added another group, the pariah or "untouchables," (mostly modern street beggars) to the bottom of the structure.

Complete the chart on the advantages and disadvantages of the caste system.

Caste System	
Advantages	*Disadvantages*


Brahmins
(mouth)
Kshatriyas
(arms)
Vaisyas
(thighs)
Sudras
(feet)

Asoka and the Mauryan Empire (India)

Characters

SAYHA and DRAN, Mauryan officials
CHUNG, a Chinese traveler
JAILER
SERINE, a Buddhist
AIDE (to the King)
ASOKA, king
GARL, a messenger
BOYA, a Buddhist teacher
VIZIER, chief minister
FAYNG, an army general

Scene I: Hotel, Ujjain, Mauryan Empire, c. 265 B.C.

SAYHA: Well, my friend, are you ready for the long journey home?

DRAN: Yes. I just finished my last appointment.

SAYHA: Would you mind another traveling companion?

DRAN: I saw no other officials here from the capital.

SAYHA: He's Chinese.

DRAN: A foreigner? No way. We're still on official government business.

SAYHA: Are you worried, by chance, about spies?

DRAN: Of course. The king has them everywhere. That's how he keeps control over this vast empire.

SAYHA: You're paranoid.

DRAN: You know the regulations. *No exceptions.* I don't want to lose this job—or my good health.

© 1992 J. Weston Walch, Publisher

SAYHA: You won't. I just want to relieve the tedium of the trip. If anyone asks, I'll say our guest is from his country's ministry of transportation.

DRAN: Oh . . . all right.

(SAYHA beckons to CHUNG, who enters.)

SAYHA: Good, now let's all mount our beast. Chung, this is Dran. He works for the Empire's department of navigation. And as you recall I'm in communications.

CHUNG: Yes. Thank you very much. I've never ridden an elephant before.

SAYHA: One of the perks of our government positions. Otherwise, only the nobility uses them.

CHUNG: I've traveled mainly on your rivers. What an extensive water network! I found them very safe and efficient, especially the ferries.

SAYHA: That's Dran's doing. His people are very competent.

DRAN: For the next few days you'll experience the fruits of Sayha's department.

CHUNG: You mean this wide and well-maintained road?

SAYHA: Yes. An extensive and well-run infrastructure is a top priority. Our roads and waterways tie the Empire together--

DRAN: Stimulating trade and streamlining communications.

CHUNG: That's certain. How did this all come about?

SAYHA: Sixty or so years ago Alexander, the Macedonian, invaded India.

DRAN: We are told he had much success until he met a united opposition.

© 1992 J. Weston Walch, Publisher

SAYHA: His own generals forced him to retreat.

DRAN: Seven years later, Chandragupta Maurya drove out the remaining Macedonians.

SAYHA: He created the Mauryan Empire. His grandson, Asoka, is now our king.

CHUNG: What was the old Chandragupta like?

DRAN: A brave and brilliant warrior, and a shrewd king.

CHUNG: In what ways?

SAYHA: He carefully selected advisors and officials with great administrative ability.

DRAN: He also organized every aspect of the political, economic, and cultural life of the Empire under the authority of some department.

SAYHA: And he had an invisible network of spies and informers to keep order and control.

CHUNG: What about those who didn't abide by the system?

DRAN: Punishment, swift and severe! Sometimes torture, sometimes even mutilation.

CHUNG: I have traveled many weeks in your kingdom. Even the lowliest day laborers seem well fed and content.

SAYHA: The government diligently conserves food. During a famine it distributes the surplus to everyone. The government also provides hospitals and promotes sanitation.

CHUNG: But I've also seen a very rigid social caste system. Can anyone change his position?

DRAN: No, no one can change position. But have you seen any slaves?

© 1992 J. Weston Walch, Publisher

SAYHA: In India we have a saying, "Each has a role, all have a place."

CHUNG: Speaking of places, what's your capital like?

DRAN: Pataliputra? It's nine miles long and nearly two miles wide. The pillars of the royal palace are plated with gold.

CHUNG: And Taxila? That's where I'm going . . . to study.

SAYHA: A wonderful and stimulating town, home of our greatest university. Students from all over the Orient study at the medical school there.

CHUNG: Splendid! Say, what's the present king like?

SAYHA: Asoka? Just like his grandfather . . . a hard and driven man.

DRAN: So true. But I've also heard he has a bit of the dreamer in him.

Scene II: Dungeon, outside capital.

JAILER: Ah . . . the religious fanatic. What statute of the Mauryan Empire did you violate?

SERINE: None. I seek only truth and peace.

JAILER: Isn't that nice . . . I seek only comfort and warmth for my charges. Into the royal hot tub.

(SERINE is tied and placed into a cauldron which the JAILER soon brings to a boil.)

What are you smiling about? Hey! What's wrong? How come nothing's happening? The king should know about this.

Scene III: Royal palace, Pataliputra, a short time later.

AIDE: King Asoka, a messenger from your dungeon.

© 1992 J. Weston Walch, Publisher

ASOKA: Bring him in.

(GARL enters.)

GARL: Great King, something unbelievable is happening at the royal dungeon!

ASOKA: All I care about is my orders being obeyed!

GARL: I know . . . that's what the jailer did. He placed a religious prisoner into the cauldron . . . .

ASOKA: And? Spit it out, man! I'm very busy!

GARL: The man's flesh would not boil!

ASOKA: Obviously the fire was not properly prepared.

GARL: But it was! Come see for yourself.

ASOKA: Very well. I need a diversion.

Scene IV: Royal dungeon, a few minutes later.

JAILER: Now do you believe?

ASOKA: I have seen the impossible! Who is this man?

JAILER: A Buddhist holy man. What should I do with him?

ASOKA: Take him out, idiot! I'll deal with him later. But I must return now to the palace.

JAILER: Oh, King, have you forgotten your immutable edict?

ASOKA: What are you babbling about?

JAILER: The royal edict stating that no man is ever to leave this prison alive.

© 1992 J. Weston Walch, Publisher

ASOKA: Hmmm, aren't you a sly one . . . but still not a king. *(He beckons to someone offstage.)* Guard, take out the holy man and put this jailer in his place! At once!

Scene V: Royal palace, that evening.

AIDE: The Buddhist teacher has arrived.

ASOKA: Bring him in.

(Enter BOYA.)

BOYA: You seek to know more of the Buddhist way?

ASOKA: Yes, indeed. Today, I witnessed something incomprehensible. A man of your beliefs was in great physical pain, yet his face was serene. Never have I seen such inner peace.

BOYA: That is our ultimate goal . . . inner peace.

ASOKA: But how do you attain it?

BOYA: Selfishness is the root of all life's woes and troubles. The Eightfold Path, as taught by the Buddha, can stamp selfishness out.

ASOKA: Is the Path hard to follow? How do I know if I'm on it?

BOYA: When we earnestly seek only good, and the well-being of others, the Path becomes clear.

ASOKA: The well-being . . . even of our enemies?

BOYA: The secret of life is love. The crowning jewel of the Buddhist way is love for one's enemies.

ASOKA: Tell me more. Tell me more.

© 1992 J. Weston Walch, Publisher

Scene VI: Royal palace, days later.

AIDE: Yes, my King.

ASOKA: Bring me my vizier.

(Enter VIZIER.)

I have become a Buddhist, and wish to spread the message of Buddhism far and wide. There will be great changes throughout the Empire.

VIZIER: I await your commands.

ASOKA: Demolish the royal dungeon. No more torture. Inform all my officials that I want my subjects to feel as if they're my children. I want them treated with only great patience and fairness.

VIZIER: Those are significant changes.

ASOKA: I want my people educated and inspired to lead more fulfilling lives. But how can I communicate my thoughts and feelings to all of them? The Empire is so vast.

VIZIER: What thoughts and feelings in particular?

ASOKA: That all religions must be peacefully tolerated. That we should all strive to be kind and pure in deed, truthful in word, and merciful in judgment.

VIZIER: You have indeed changed! These are most noble and lofty sentiments . . . . Why not write them on signs and place them throughout the Empire?

ASOKA: That's it! I'll use the local dialects . . . my new edicts will appear on rocks and pillars for all to see.

VIZIER: Anything else?

© 1992 J. Weston Walch, Publisher

ASOKA: Buddhist monasteries for teaching and meditation. We must build thousands of them. More hospitals. Sanctuaries to protect animals. Replace the royal spies with "officers of virtue" to teach goodness and encourage peace throughout the whol realm. Plant more fruit trees. Expand the irrigation system t help the poorer farmers . . . .

AIDE: Oh, King. Your commanding general has arrived.

(Enter FAYNG.)

FAYNG: Your troops have won a great victory over the Kalinga rebels Thousands of the traitors are dead. Many more are now prisoners.

ASOKA: How tragic! They are my children, too. Free the prisoners. Restore the Kalingas to their tribal lands. Send an official letter to their leaders expressing my great sorrow over their sufferings and losses.

FAYNG: My King . . . I . . . I don't understand.

ASOKA: I want no more of war! Enough of mindless slaughter and destruction. From this day on the only troops I'll send out will be missionaries of the Buddhist way: people of peace, truth, love, and gentleness.

BEST COPY AVAILABLE

© 1992 J. Weston Walch, Publisher

Name _____ Date _____

Chapter 8, Lesson 4, Study Guide

The Golden Age

What does each of these religions believe about the following? (If you don't have enough information for a category, leave the box blank.)

	Vedic Religion	Buddhism	Hinduism
One god/many gods			
Castes			
Animals			
Reincarnation			

What were some of the advances made by the Guptas in the following fields?

Astronomy	
Mathematics	
Public Welfare	

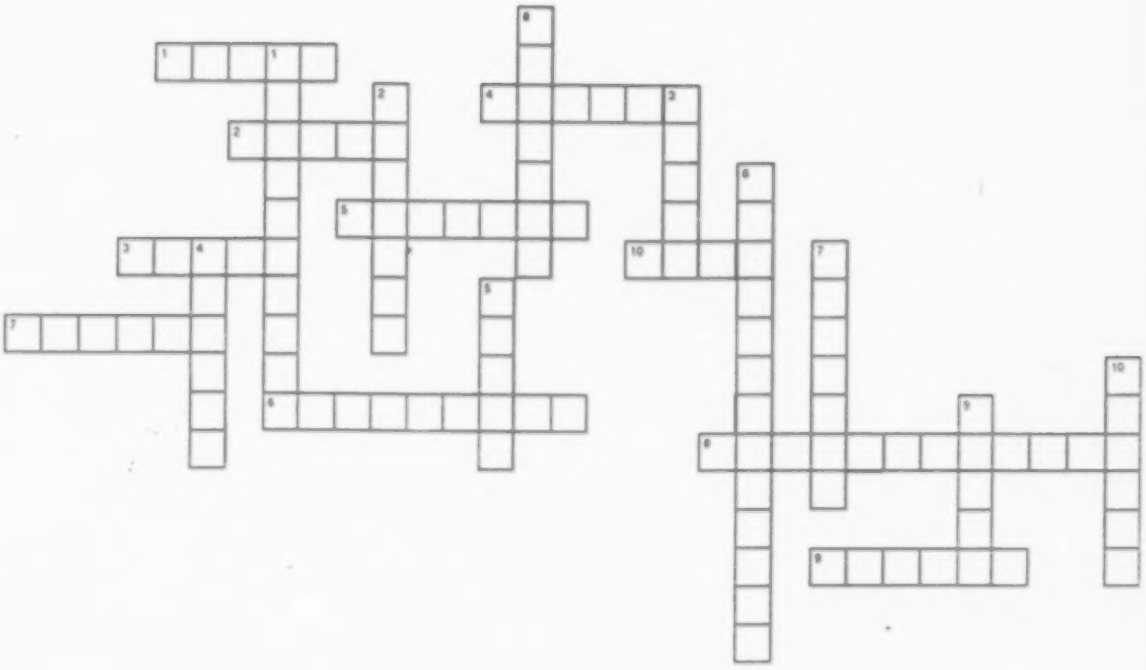
Answer this question on the back or on another sheet of paper.

In the Hindu religion, to what does reincarnation lead? How is that different in Buddhism?

© Houghton Mifflin Company. All Rights Reserved.

Name _____

Hindu Crossword Puzzle



Across

1. Hinduism originated in the _____ Valley.
2. "What goes around comes around."
3. Considered the world's oldest writings
4. The most sacred river in India
5. An _____ lives a life of solitude and meditation.
6. Daughter of Brahma, she is the goddess of knowledge and art.
7. Hindu heaven
8. Pariahs, or _____ , are at the bottom of the social scale.
9. Krishna dances on these.
10. The goddess of destruction

Down

1. The sacred text which opened the doors of spirituality to all castes
2. The goddess of wealth and good fortune
3. The destroyer
4. Stands for the moral balance of all things
5. Cultures combined to form Hinduism when the _____ tribes invaded.
6. In the Western world, samsara means _____ .
7. Brahma is known as the _____ .
8. The priests, or elite of society
9. The _____ system divides people into different social levels.
10. The preserver, he has ten incarnations

BEST COPY AVAILABLE

©1995 Teacher Created Materials, Inc.

* * *

I am **INDIA**.

I am looking for a landmass that is somehow separated from its continent.

* * *

I am a **SUBCONTINENT**.

I am looking for the theory which says the earth's crust is made of moving plates.

I am the **TECHTONIC PLATE THEORY**.

I am the highest mountains in the world.

I am the **HIMALAYA**.

I am looking for the ancient Indus River city ruins discovered by Alex Cunningham.

I am **HARAPPA**.

I am looking for the fertile Pakistani river valley where Indian culture began.

I am the **INDUS RIVER VALLEY**.

Besides the Indus River, I am the major rivers of India.

I am the **GANGES and BRAHMAPUTRA RIVERS**.

I am a wet weather system causing the climate of the Indian subcontinent.

I am the **MONSOON**.

I am looking for the permanent movement of people from a region to resettle in another.

I am **MIGRATION**.

I am the Indo-European invaders who migrated to India about 2000 B.C.

I am the **ARYANS**.

I am the belief in many gods.

I am **POLYTHEISM**.

I am looking for a collection of sacred hymns and poems composed by the Aryans in India.

I am the **VEDAS**.

I am looking for the rigid, ranked subdivisions within social classes.

I am **CASTES**.

I am looking for the political leaders ranked with warriors behind priests in social class.

I am **RAJAS**.

I am looking for the ancient Indus valley ruin with evidence of sophisticated city-planning.

BEST COPY AVAILABLE

I am **MOHENJO-DARO**.

I am the Indian prince who became known as "the enlightened one."

I am **SIDDHARTHA GUATAMA**.

I am the world religion started in India by "the enlightened one."

I am **BUDDHISM**.

I am looking for the process of the rebirth of the soul each time a body dies.

I am **REINCARNATION**.

I am the teaching that says to not be too greedy nor to have too little.

I am the path of **MODERATION**, or the **MIDDLE WAY**.

I am the law or teaching of Buddhism.

I am **DHARMA**.

I am the Mauryan king who unified India and spread Buddhism with my edicts.

I am **ASOKA**.

I am looking for public announcements carved into rocks and pillars.

I am an **EDICT**.

I am looking for the major religion of India which arose from the Aryan vedic tradition.

I am **HINDUISM**.

I am looking for the great Hindu poetic work which contains the Bhagavad Gita and Ramayana.

I am the **MAHABHRATA**.

I am looking for the deeds a person performs which carry over into the next lifetime.

I am **KARMA**.

I am looking for what a person must perform to achieve good karma.

I am **FAMILY, CITIZENSHIP, AND CASTE DUTIES**.

I am looking for a wise Hindu teacher.

I am a **GURU**.

I am looking for a Hindu god often shown dancing, also known as the "destroyer" or death.

I am **SHIVA**.

I am looking for another popular Hindu god who came to earth in many reincarnations.

BEST COPY AVAILABLE

I am VISHNU.

I am looking for one of Vishnu's incarnations as a blue hunter/warrior/prince.

I am RAMA.

I am looking for groups of craftspeople and merchants with the same type of work.

I am TRADE GUILDS.

I am looking for Asoka's line of conquering kings who built India's first empire.

I am the MAURYAS.

I am looking for the rulers of India's "Golden Age" of Hindu culture and economics.

I am the GUPTAS.

I am a long poem composed in fine, formal language.

I am an EPIC.

I am looking for the culture where Hinduism and Buddhism began.

INDIA VOCABULARY LIST

India
subcontinent
techtonic plate theory
Himalaya
Harappa
Indus River Valley
Ganges, Bhramaputra Rivers
monsoon
migration
Aryans
polytheism
Vedas
castes
rajas
Mohenjo-Daro
Siddhartha Guatama
Buddhism
reincarnation
moderation, the Middle Way
dharma
Asoka
edict
Hinduism
Mahabhrata
karma
duties
guru
Shiva
Vishnu
Rama
trade guilds
Mauryas
Guptas
epic

BEST COPY AVAILABLE